

Periodical

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AMERICA

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DETROIT

MORAL AGNOSTICISM PROVIDES NO BASIS FOR PEACE PLANS

Robert A. Graham

THE RED STONE CHRIST LOOKS DOWN ON DEAD APRILIA

John LaFarge

CANADA'S FARM RADIO FORUM

Alphonsus Diemer

OUR DIOCESAN WEEKLIES ARE GOOD, COULD IMPROVE

Floyd Anderson

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**ORLANDO
BATTISTA**

**CHARLES A.
BRADY**

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A CATHOLIC REVIEW OF THE WEEK

VOLUME LXXI

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ANNIVERSARY REQUEST TO ALL REGULAR READERS

THE most famous article that AMERICA ever published was a piece entitled *The Brown Derby*. It was a brief article, running a bit more than a page. It was in letter form; it was addressed to "Dear Al," and it was published a couple of weeks after the Presidential elections of 1928. This promotion desk will never forget that article. One week after its publication, every available copy of that issue of AMERICA was sold; we were deluged with orders; we were begging our readers to send us back their copies for re-sale—a request which none of them heeded. We rushed the piece into a pamphlet, 30,000 pamphlets. They were gone in ten days. We printed 20,000 more. They were sold in a week. Within the next few months, our total sales ran to 125,000. Meanwhile, *The Brown Derby* was being read in countless speeches, sermons (it was fitted for pulpit reading) and radio broadcasts, reaching an awesome number of people, and moving them all to big lumps in their throats. The prose poem, the most spectacular in AMERICA since our birthday 35 years ago, was written by Father Leonard Feeney.

Another article, wholly worth ranking in our "most famous" class, was a

three-paragraph digest of our editorials on the Oregon School Law. When that notorious statute, outlawing private and religious schools in the Beaver State, was being adjudicated before the U. S. Supreme Court, the chief of counsel for the Sisters' schools came to our editors and asked for a clear statement on the ethics of education—on the rights of the parents and the child as well as of the State. Our Father Blakely sat down at his battered Underwood and copied out three paragraphs of his own editorials in this Review. The attorney, delighted, wrote them into his brief, and the Supreme Court, equally pleased, incorporated the paragraphs into its majority opinion and read them (as *obiter dicta*) into the decision invalidating the Oregon Law.

Ten Years Ago

BACK in the summer of 1935, this Review ran a series of articles by Father Parsons, then our Editor, which (in the opinion of the promotion desk) calls for perhaps a whole chapter in AMERICA's history. The articles, four of them, opposed the theories of Father Coughlin. That summer, as our readers will probably recall, was marked by seething emotions, roaring epithets, street corner fights, and a

welkin that rang. The series could no more escape attention than a skyrocket at midnight. How much our own readers and the general public were affected was shown by the irate "Cancel-my-subscription" letters that this department winced over, and the many more new names that wrote in and cried "Hurrah! Enter me as a subscriber."

Black Vestments, an article by our present Editor-in-Chief, Father Talbot, was published in 1932. It was a literary and religious classic, the reflections of a priest about to celebrate Mass for his own mother who had just died. The piece had an enormous vogue, and is quoted in various anthologies as an example of deft writing and fine restraint. It takes a place, in our opinion, with AMERICA's most famous articles.

The promotion desk offers these brief, bright pages from the history of AMERICA as a reminder to all regular subscribers that this Review is celebrating its 35th anniversary this month.

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COMMENT ON THE WEEK



The Bishops' Appeal. Trembling like a candle sheltered against the wind are our hopes that the impending retreat of the Germans from Rome and its vicinity will not leave the city devastated by their assaults or our own. It is indeed a "critical hour," so critical that the entire body of Catholic Archbishops and Bishops of the United States have sent a message to Pope Pius XII expressing confidence that the Allied forces now nearing Rome "will discover a way to victory" without making Rome a battleground or inflicting further damage on it. The terrible concern we feel is made acute by the utter impossibility ever to repair any thoroughgoing damage to the Eternal City. Once destroyed, its shrines and monuments are destroyed forever, for antiquity is of their essence. We, as Catholics, cannot be too insistent and patient in explaining to those not of our Faith that our care for Rome's monuments—and, indeed for all such treasures—arises not alone from our religious devotion, but also comes from a remembrance that these things are the common heritage of our entire civilization, of East and West alike. We are comforted by the assurances of the Allied commands, reported by Burke Walsh, N.C.W.C. correspondent on the Italian front, as to their determination to spare Rome and all sacred shrines at all costs. The Bishops' appeal will undoubtedly help to strengthen that determination, as it must also have brought much comfort to the Holy Father himself.

Peace and Force. Sound sense pervades the latest speech of Sumner Welles in regard to Latin America. He viewed Inter-American unity as essential after the war as it was after Pearl Harbor. Perhaps without understatement he termed the Inter-American system, as it functioned at the outbreak of this war, "by far the most highly perfected and the most soundly conceived regional system which has existed in modern times." On the occasion oratory might have had its uses. But there is nothing rhetorical in what followed:

It was a system founded upon the joint recognition by all of the American peoples that law rather than power should govern the relations between the nations of the New World.

Of recent date several tired statesmen seem to have given approval to a postwar policy of force. If that force were employed only to isolate evil-doers one might well approve. Yet the opinions quoted went much farther and proclaimed, under one title or another, a new era of geopolitics, in its correct connotation of world dominion. Mr. Welles pointed out that "the imposition of our will, even on a dictator government in the Americas, might accomplish the short-range results desired, but it would not make for peace and international understanding in the long run." We may not, as Arch-

bishop Stritch warned a short time ago, let ourselves be so wearied that we despair of making international law work, and thus prepare a design of force for the postwar period. If George Washington had yielded, America would have had a king. If we weaken, one defeated tyranny may give place only to its double. An America able to win the war is able to build a peace on law backed by force, but not on force alone.

Choice of Words. When D-day comes, President Roosevelt suggests that we speak not of the invasion of Europe but of its liberation. In all truth the invasion by the Allied armies is intended to be a liberation. It must come, however, the hard way, with danger and death and destruction for the invaders and for those whose lands they are liberating. With the liberation and the hard things it brings, it will also bring food and medicine and the

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PARADE...CORRESPONDENCE...THE WORD

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thousand and one things necessary for people who have suffered terribly to begin rebuilding a normal life. Why the food and medicine necessary for starving children should have had to wait on the invasion, the starving children may not understand, nor their mothers. Nor, for that matter, do millions of Americans who have been growing more and more worried about the plight of Europe's starving children, and more and more anxious that we do something to ease their plight. Perhaps it is too late to do anything now. The invasion of liberation may reach those children before food ships could be sent. And yet the fear remains that we have been guilty of an omission not easily forgotten or forgiven.

Rocks Ahead. If what happened last week at the Brewster Aeronautical Corporation is a preview of what lies ahead of the country, we would be well advised to take in sail, batten down the hatches and prepare for the worst. Almost overnight, with scarcely a word of warning, the Navy canceled a large contract for Corsair fighting planes and threw 13,500 workers out of their jobs. Dramatizing the situation, the United Automobile Workers (CIO) ordered a "stay-in" demonstration calculated to warn Washington officialdom that the human factors in demobilizing the nation's war machine cannot with impunity be longer ignored. This stunt had immediate repercussions and President Roosevelt ordered the Navy and Judge Byrnes, Director of Economic Mobilization, to report on the circumstances leading up to the cancellation order. The fact is that Washington is not unaware of the grave need for planning the shift back to peace-time production. The President has moved to carry out some of the recommendations of the Baruch-Hancock Report, and a sub-committee of the Senate Military Affairs Committee, under the able direction of Senator James E. Murray, of Montana, has pushed a contract-termination bill through the Senate and is currently holding hearings on other aspects of the demobilization problem. But the progress is dangerously slow and, if the war in Europe should end before Christmas, three or four million workers might find themselves unemployed and inadequately provided for. If the Brewster incident stirs Washington to action, it will have been a blessing in disguise.

The Widener Bible. March 7 is the Feast of Saint Thomas Aquinas, the great Doctor of the Church, and so the thought of Saint Thomas may have prompted the Rev. Joannes Vlyegher, learned Canon of the Cathedral of Utrecht, to look over his cherished library on March 7, 1471, and consider what would be done with it when he was gone, for even Bibles you cannot take with you. A fairly new Gutenberg Bible adorned his collection, printed in 1455, too good to be entrusted to anything but the peace and stability of a monastery. So Canon Vlyegher sharpened his quill, dipped it in the inkhorn, and bequeathed the two handsome volumes with their 624 leaves, to the monastery of St. Mary's in the vicinity of Amersfoort. There it

remained in peace until the despoliation of the monasteries at the end of the eighteenth century. The Earl of Ashburnham got hold of it in 1814. It was sold to Robert Hoe of New York; and Peter A. B. Widener of Philadelphia, who died in 1915, bought it. On May 7 of this year the Bible, one of ten complete copies known to be in this country, was presented at Cambridge, Mass., by the Widener family to President Conant and the Fellows of Harvard College. The Harvard librarians will doubtless give the Bible the best of care, but the eye of Canon Vlyegher may still fix its gaze from the world beyond upon his ancient bequest. Bequests are sacred things, and their fulfilment brings blessings. The Harvard library might bring a blessing on our country if, some time after the smoke of war has cleared away, they would do some inquiring as to what is left, if anything, of old St. Mary's Monastery, and whether there remains still an empty place on the shelf once filled by the Canon's Gutenberg Bible.

No Defeatism in St. Louis. The very first sin on record, according to the Exercises of Saint Ignatius Loyola, was a sin of defeatism. Certain angels, led by Lucifer, said that it "couldn't be done"; they couldn't take the bold step God asked of them, and see in a human being more than the humble outward appearance. "They were unwilling to help themselves," says Ignatius, by the spiritual power God granted them, and so they fell. One of this country's leading Catholic colleges has often heard this ancient argument. It has been told that "it can't be done." and not to expect too much help from God. But this college, after hearing all the arguments, has examined them, weighed them, and found them wanting. The Very Rev. Patrick J. Holloran, S.J., president of St. Louis University, recently issued the declaration:

In the St. Louis area, though there are Catholic grade schools for both colored and white students, there does not exist a single institution in which Catholic Negroes can receive a Catholic education on the university level; nor does it appear that such an institution will come into existence even in the remote future.

Consequently, the University Board of Trustees, in joint conference with the council of Regents and Deans, passed the resolution that a Catholic education be made available at St. Louis University for Negroes.

Five Negro students have been enrolled and, for the first time in history, delegates from 1,000,000 Negro Methodists, meeting in convention in Philadelphia, voted thanks and approval to a Catholic institution for taking a step that will inspire hope and confidence in the minds of the Negro race.

Service Health. One frequently hears these days dire predictions of a postwar nation full of nerve casualties. A very different interpretation of events appears in an article in the May (1944) *Naval Medical Bulletin*, a journal of preeminent standing. The author, Commander Edson H. Steele (MC) U. S. N. R., describes the situation in a large base hospital in the fighting zone. "Patients whose dis-

abling symptoms were established as psychogenic in origin comprised approximately five per cent (581) of the total admissions to this hospital. . . . This small number of psychiatric cases is significant because many of these disabilities are permanent." After pointing out that "No patient with an obviously disabling wound or illness was observed with a psychosis or psychoneurosis," Doctor Steele goes on to explain that all psychiatric symptoms are protective or useful.

The average man experiences fear under fire or in any threatening situation. The normal, inherited physiologic preparation of the body for flight or fight occurs, and if the circumstances are not such that he can fight back or be usefully and busily employed, tensions develop. He becomes protective and contracts his field of interest. Fear of symptoms and preoccupation with them is more acceptable and legitimate to the person than fear of the external threatening situation.

A sign of the sympathetic treatment accorded these cases is the following judgment: "Experience here indicated that so-called malingering, as well as all psychiatric symptoms, is an attempt of a person to meet a situation, and under the circumstances, his best attempt." The armed services are giving their best professional attention to the welfare of the boys in action.

Britain Looks Ahead. Responding to the demands of the masses of the British people, Mr. Churchill's Government announced on May 26 a postwar policy designed to create and maintain a high level of production and employment. The Report gives no comfort to last-ditch defenders of so-called economic orthodoxy. It accepts, for instance, the necessity of continuing Government controls after the war until such time as the production of consumer goods catches up with the potential demand. Any other course, the Report points out, will lead to shortages of goods, runaway prices, inflation and grave economic disturbances. Similarly, the conservative idea so common in this country, that the less Government interference with business the greater the prosperity, is completely rejected. The authors of this latest wartime white paper accept the Keynesian thesis that booms and busts can be leveled off by planned fiscal policies. When a depression threatens, they propose that the Government "pump money into the channels of consumption," and that it act in concert with the banks to influence the volume of capital expenditures. They reject, in other words, the nineteenth-century notion that downswings in the economic cycle are natural phenomena which, regardless of the suffering involved, must be left to work themselves out. The report confirms the observation of a recent British visitor that his countrymen are determined above all to have full employment in an expanding economy. The maintenance of private enterprise is an important but secondary objective. If one can judge from the tenor of many advertisements in newspapers and magazines, our goal is just the opposite. The emphasis here seems to be upon private enterprise at any cost, with as much employment as possible.

UNDERSCORINGS

ENGLISH people of all religions were urged on June 1 to support the principles of the "historic American document," *Pattern for Peace*. The Executive Committee of the British Council of Christians and Jews reiterated the famous seven points: agreement on the moral law; rights of individuals, minorities and colonial peoples; necessity for international organization; requirement of economic cooperation; need for social justice and harmony at home.

► Well-marked German graves have been found within the cloister of Montecassino Abbey, according to the N.C.W.C. *News Service*, but "traps and mines left by the retreating Germans" have thus far prevented a complete examination of the ruins.

► His Eminence Joseph Cardinal Van Roey, Primate of Belgium and a staunch patriot, has appealed to the Allied Governments against "sowing death and destruction over Belgium." He said:

In the name of so many victims crying out for pity, is it really necessary, in order to hit railway installations on the outskirts of a city, that aircraft flying in compact formations, especially by night, should drop hundreds of thousands of heavy bombs on a whole town? . . . It is evident—we believe this and do not shrink from saying it—that essential and possible precautions are being neglected. . . . Bombs destroy lives in houses several kilometers from these [railway] objectives. . . . In this hour of extreme anguish I make an urgent appeal to the reason and conscience of responsible chiefs.

► In a press conference Secretary of State Cordell Hull was asked if he discriminated against missionaries of various faiths in issuing passports to Latin America. He answered in the negative. On the point of proportion of passports issued, it was ascertained that of passports issued to missionaries of all faiths from February 1 to April 30 of this year, the ratio stood at twelve for Protestant missionaries against one for Catholic missionaries. The statistics covered passports issued for all countries, though travel is easy only to Latin America at present.

► *Religious News Service*, in reporting a Catholic Boy Scout Conference at Buffalo, noted the importance of religious training in the scout movement. A chapel dedicated to Our Lady of the Way will be built after the war for the large Scout Camp near Buffalo.

► Most Rev. James A. Griffin, Bishop of Springfield, Illinois, addressing the conference of the Catholic Hospital Association in St. Louis, declared that Church and State must share the responsibility for medical care of the indigent, and asserted that the enactment of laws banning the Church's hospitalization program would be "a repudiation of the democratic and American way of life."

► Speaking to the same conference, its president, Rev. Alphonse M. Schwitalla, S.J., said: "As in so many other areas pertaining to social well-being, so in the health area, the step from the approval of an objective to the drafting of a coercive program, and from this to mandatory legislation, is all too easily taken, particularly under stress of a national or international emergency."

THE NATION AT WAR

THIS week's column is devoted to the description of the German method of defense of the coast of France and the Low Countries.

This coast, measuring across bays and rivers, is about 1,200 miles long. Only one half of this is suitable for an invasion force to land on. Of the 600 miles which are suitable, 200 are very much so, and are opposite to, and on both sides of, the Dover Strait. 100 more miles, west of the Seine River, are somewhat less suitable.

All of the 600 miles of coast referred to have been fortified, that section which is near the Dover Strait being very heavily defended. The German troops charged with this defense form the Coast Defense Command. They handle guns, mortars and machine-guns, protected by reinforced concrete works, which enable a few men to do very much.

The Coast Defense Command is not expected to stop the invasion. It is expected to cause us losses, and delay long enough for the Germans to find out about how strong the invading force is.

Based on reconnaissance, largely from the air, and from reports radioed by the Coast Defense Command, after the invasion forces are ashore, the Germans will direct field armies to attack. These armies are about 100 miles back from the shore. Four of them are known.

The Netherlands Army is small—about six divisions. The Germans do not think the invasion will come through Holland.

The Flanders Army is the strongest of all—some twenty divisions, and is opposite the Dover Strait. It occupies all of Belgium and French Flanders.

The West France Army, with about sixteen divisions, watches the north coast of France, except Flanders and Brittany.

The South France Army, with twelve to fifteen divisions, watches the southwest coast of France and the Mediterranean.

There is also a reserve—all armored troops, at least nine, and probably more, divisions. This is in the center of France, and ready to go to whichever part of the coast the main invasion arrives at. This force is commanded by Marshal Rommel.

The German commander-in-chief is Marshal von Rundstedt. He has the reputation of being the best General in the German army. It was he who saved the German army, during the winter of 1941-1942, after its defeat before Moscow.

Right afterwards he was sent to west Europe to plan and prepare for the threatened invasion by the Allies. He has been on that job ever since.

To protect against uprisings and sabotage by the people, there is a special force, corresponding to our military police. At least 60,000 Germans are on this force. There are sizable detachments of the occupied states aiding the Germans. The French are reported to have furnished 100,000 men, and the Belgians and Dutch numbers not yet known.

All in all, the Germans are well organized and prepared. They have had four years to build their defenses. Now they are standing by—waiting.

COL. CONRAD H. LANZA

WASHINGTON FRONT

IF you ask the people on the West Coast why they are more interested in the war in the South Pacific than in the war in Europe, as like as not they will answer: "Well, it's our war, isn't it? That war in Europe is not our war. But the war with the Japs is our war."

If you try to find out how they reached that state of mind you will have more difficulty. Do people just happen to look out across the ocean they live on, some to the East and some to the West?

If so, then where does that leave the Middle West? Where, indeed? I have been in Chicago five times during the past year and only once did I see the war so much as mentioned on the first page of the *Chicago Tribune*. Usually it is back on the fifth page, among the murders and such. Maybe when you do not live on an ocean you just keep looking at yourself.

There is one thing people "back East" do not realize about California, and that is the extent to which the press there is dominated by Hearst. Once in a while among the more warlike columnists you see the Hearst papers listed with the McCormick-Patterson papers as being against the war. But Hearst is not against the war. He is only against the European war.

For more than twenty years Hearst has had practically only two planks in his foreign-policy program: hatred and fear of Britain, hatred and fear of the Japanese. So the alliance with Britain is an embarrassment, and the war with the Japanese is what Hearst has been calling for since 1898.

Now this is supposed to be the Washington Front as seen from the outside, and one of the things that I know is worrying our statesmen is how to keep up the war enthusiasm to finish off Japan after the inevitable letdown that will follow the defeat of Germany. Maybe the West Coast will have the answer to that question and lift the rest of the country along with it to a great effort when we have to turn our full attention to the war in the Pacific.

Meanwhile, it seems to me I see in the country at large, during this period of waiting for the invasion of Europe, the same sense of unreality that possessed the world during the "phony war" of 1939-40. It is still only a war seen on the newsreels in an entertainment palace, the home of illusion. The state of mind is not complacency, as a General recently put it. In spite of the fact that there is hardly a family that does not have a boy in one or the other of the fighting services, it is a sense of unreality.

To a reader of the anti-labor papers in California it must occur that perhaps this accounts for the wave of strikes—which, by the way, that same press is blowing up to exaggerated proportions. It impresses one as a serious problem. I have been told that its effect on the morale of our armed forces is a source of great worry to the Generals and Admirals.

WILFRID PARSONS

MORAL AGNOSTICISM NO BASE FOR PEACE PLANS

ROBERT A. GRAHAM

LEGAL and political instruments are no place for the mention of God and the moral law. This has been the prevailing opinion and practice of lawyers for decades past. Even though men in their personal lives venerated the moral law and the sovereignty of God, they still regarded this topic as alien to juridical language.

If there is any proof needed that this is still the opinion of the great majority of legal thinkers of the Anglo-Saxon world, sufficient evidence is at hand in current draft proposals purporting to provide the bases for the coming world organization for the restoration of law between nations. On my desk, as I write, are piled drafts of constitutions, bills of rights, formulae for world courts. Some of them are in books, others in pamphlets or fly-sheets; some are issued by individuals, others by organizations or groups of specialists. Most of them represent the best legal thought of the United States and Great Britain. Yet it is discouraging to note that—with a few isolated exceptions—these recommendations contain not the slightest reference to the principles of the moral law or the dependence of political society upon the sovereignty of God.

The State Department is at work on similar proposals of its own. These have not, of course, been made public. But there is no reason for thinking that their character is any different from the private efforts which have been published. For one thing, many of the specialists who have expressed their views in unofficial publications are employed as consultants to the State Department in the Division of Postwar Planning. But even if they were not so connected, it would be enough to point out that the coming constitution of the United Nations Society will follow the prevailing legal thought of the countries of its origin.

It is true that our political leaders, including President Roosevelt, have often uttered plain and unequivocal words expressing these ideals of religion and morality. But aside from the probability that these words are spoken to fit the moment and for political reasons, it should be recognized that speeches do not represent the official mind of the civil society.

Lawyers consider words important. That is why I do not feel that I am putting too much emphasis on draft proposals which may never be endorsed. In his recently published memoirs, *Unfinished Business*, Stephen Bonsal relates that in the clos-

ing days of the Peace Conference, the Portuguese delegate had a speech ready to deliver in which he was reported to say that not since the days of Pedro the Cruel had his people ever consented to a treaty which was not placed, at least in the preamble, under the protection of the Most Holy Trinity. "But," as the writer adds, "the Tiger certainly knew how to manipulate the 'steamroller' in a manner worthy of the best traditions of our party conventions."

Objection to the idea of invoking the Most Holy Trinity is on the score that many nations do not recognize a plurality of persons in the Divine Essence. Opponents also add that some nations do not even recognize the existence of God. It serves no good to introduce elements into an international juridical instrument which are alien to some of the signatories.

However, this kind of argument works two ways. There would be no objection to dropping a formula, such as the invocation of the Trinity, which no longer reflects the social and political background of the times. But it is to be seriously doubted that the rest of the nations outside of the Anglo-Saxon sphere would object to the mention of God or the supremacy of the moral law. The jurists contend that the constitution of the world organization must take into account the viewpoints and prejudices of all the nations. This being the case, why do the lawyers attempt to apply a strictly European and Anglo-Saxon technique to an organization composed largely of non-European peoples of non-European traditions? Why are they so concerned with compelling the Chinese and Indians and Russians and Turks to adopt European doctrinaire prejudices against introducing the moral and religious element into their juridical instruments? The Arabian Mohammedan, the Chinese Confucianist, the Indian Brahmin, have no inhibitions such as those carried from the legal history of European thought. The non-European mind does not commit the incongruity of separating law from morality.

Let us take the Mohammedan, a not inconsiderable section of the world's population. In Islam, law and religion are inextricably mixed. As one follower of Mohammed has written recently:

The British can establish and run their parliamentary form of government without being Christians, but no Islamic state can be run by non-Muslims. Islamic political theory is concerned with the specific ethical ideal—the raising of humanity to the

highest well-being, both materially and morally, by means of a commonwealth built up on the belief in one God, whose sovereignty is supreme.

The Chinese, too, do not have the tradition of separating law and morality which handicaps the minds of American and British planners. They are well known for their greater concern for humanness than for juridical formulae. In his writings, Chiang Kai-shek has explicitly denied a cleavage between law and morals. The political and economic principles of Sun Yat-sen are, according to him, rooted in natural reason and human sentiment. They are ultimately moral principles, translated into political and economic terms and to be carried out through legal and constitutional methods. Chiang Kai-shek sees no essential opposition between two ancient schools of thought, the Confucianist and the Legalist schools. All laws must be in harmony with morals and must be based upon natural reason and human sentiment. Chinese political philosophy, he says, contains a great deal of wisdom on the relationship between morals and laws. The Chinese thinkers have seldom relied upon laws alone to maintain social order, although they do not deny the necessity of law.

If we turn from the mystic Orient and regard the Latin-American countries, we will find the learned jurists of Britain and America once again in the opposition. In countries where Catholic traditions have successfully resisted the secularization of human civil society, juridical thought finds nothing unusual in taking explicit cognizance of the dependance of law upon morals. The Preliminary Recommendations on Postwar Problems, formulated by the Inter-American Juridical Committee, working under the authority of the Ministers of Foreign Affairs of the South American Republics, and issued at Rio de Janeiro on September 5, 1942, after calling attention to the gradual deterioration of international law from its earlier character as a rule of moral conduct, lays down the following statement of principle:

Nations must recognize in their mutual relations the priority of the moral law, which is the same for nations as for individuals; and they must make their conduct conform to the fundamental principles derived from the law.

We would suggest that this formula be put in the preamble of the draft proposals now being circulated in the United States.

From far-off New Zealand comes another recognition of the place of the moral law in human political affairs. One might say it is almost a solitary exception in the vast field of British-American moral agnosticism. Recommendation XXVI of a document entitled *Programme for Peace*, adopted by the League of Nations Union of New Zealand, in January, 1942, states:

A very important factor in the deterioration of interstate life has been the degradation of moral ideas as to the relations between man and man, and between members of society and government. To assist in reversing these tendencies there should be a solemn formulation either in the instrument establishing the Association [of States] or in a separate declaration, of the basic principles. . . . In particular, this declaration should formulate the spiritual, eco-

nomic and physical rights which government, whether national or international, exists to secure for all men and women regardless of race, color, class, language or religion.

This document calls for special comment. It differs from other proposals in that it is not satisfied with enunciating a bill of rights. It indicates the reason for the bill of rights, namely: "to assist in reversing . . . the degradation of moral ideas." While the lawyers with reason protest that the moral law is out of their sphere insofar as it is unenforceable, it is nevertheless true that they have a responsibility to protect and advance good morals within the means proper to legal technique, that is, by providing a bill of rights in which moral life can flourish.

If the makers of the peace could be persuaded to make such a proclamation of their aims, then the protest of the United Nations that right and God are on our side will be more plausible.

One objection to the recognition of the fundamental part played by the moral law in international affairs comes from a misunderstanding. When we say that morality is the foundation of law, we do not mean that law should be interpreted on the sole basis of the so-called Law of Nature. The protest of the religious and moral-minded people against the exclusion of moral principles is not on the score of the *content* of the proposed measures for international peace and security. Little exception can be taken to the lofty utterances of justice and good-neighborliness which most of these draft proposals contain. But these aims have no meaning, nor even force, without reference to an ideal higher than purely juridical notions such as peace and security.

In the words of Pope Pius XII, in 1941:

Such a new order . . . must be founded on that immovable and unshakable rock, the moral law which the Creator Himself has manifested by means of the natural order and which He has engraved with indelible characters in the hearts of men: that moral law whose observance must be inculcated and fostered by the public opinion of all nations and of all states with such a unanimity of voice and energy that no one may dare to call into doubt or weaken its binding force.

This present era has seen the birth of many new ideas in the field of social engineering. Political Science, Sociology, Economics, have been revolutionized under the upheavals of the day. New, progressive principles have been discovered, or old ones hitherto neglected restored to eminence. It yet remains to be seen whether the legal profession in its efforts to rehabilitate the international order has learned anything new.

"International morality has become the Cinderella in diplomacy," Jan Masaryk has written. "Until it is given its due, there is little chance that orderliness will take the place of anarchy." No one knows the truth of that more than Masaryk and Czecho-Slovakia. Perhaps here we have the spokesman we are searching for. What Clemenceau of the coming peace conference will have the hardihood to use the steamroller technique on the victim of Munich?

THE RED STONE CHRIST LOOKS DOWN ON DEAD APRILIA

JOHN LaFARGE

WHEN our troops entered the town of Littoria, in Italy's Pontine plain, they found most of Mussolini's model city seriously damaged, but the thirty-foot high mural was still standing. It depicts the Duce working in the wheat fields, as a plain dirt farmer. The moral was evident and stands for all future generations to learn: that nobody should shrink from working hard to produce crops to feed the nation, when the nation's Head is willing to take off his coat and shirt and load stalks with the rest of them.

When you visited the other parts of Italy just before the present war—I happened to be there in 1938—you were grieved and terrified by the thought that war, if and when it should come, would destroy so many things that were precious and old. And that type of destruction is incomparably the worst, since its victims can never be replaced. But somehow it did not occur to you that the brand-new things of Italy would, or could, come to such a speedy end. For if there was one idea that the Fascists managed to convey by every constructional and psychological means possible, it was the notion of finality.

The Agro Pontino was the final term of the completed Fascist achievement. From a social and engineering point of view, it was the most dramatic thing Mussolini ever accomplished. The draining of the Pontine Plain was a project which had fired the imagination of the early Roman Consuls, of the Emperor Augustus, of Nero and Nerva and Trajan, all of whom had made attempts at it. Pope Sixtus V tried his hand at the ungrateful job, as did Pope Pius VI and later Napoleon; Pius IX considered it, and so the Kingdom of Italy after the first World War. But none of them, said Mussolini, succeeded: "innumerable plans; manifold and broadly conceived ideas, but inadequate means, and, above all, insufficient will and energy, incapable of totalitarian and integral realization." Finally, under the Fascists, the plans were developed, modern engineering methods were used—drainage, excavation, irrigation—a national organization of Imperial War Veterans was commissioned for the work, and the "miracle" of modern scientific achievement was performed.

So the Agro Pontino was final in an historical sense; it was represented as a victorious conclusion of two thousand years of endeavors. It was final as a victory over nature and man's ghastly enemy, malaria. Just to remind you of what had been there

before, murals on the walls of the Municipal Building at Littoria depicted the wretched inhabitants of the disease-laden swamps, eking out a miserable living by herding a few buffaloes or grazing precariously their scraggly flocks of sheep. With much of the cozy feeling of present inhabitants of Deadwood, S. D., or Death Valley, Calif., the settlers recalled the gruesome names that attached to the old estates when poets and novelists haunted them in search of romance: *Femmina Morta* ("Dead Woman"); *Piscina della Tomba* ("Tomb Pond"), and nothing was allowed to escape the tourist. It was a complete job, and done, of course, on schedule.

At the inauguration of the ready-made city of Aprilia, on October 29, in the year XVI of the Fascist Era (1938) the Duce asked the crowd: "Is your memory good?" and (says the official record) they answered enthusiastically "Si!" You remember, he continued, "that Aprilia was founded during the period of the glorious African war, on the 160th day of the economic depression?" The crowd "howled its indignation." As in the past, continued the Duce, so will it be in the future. "From the point of view of agriculture and of population, there was an empty place between central Italy and the South. My vow to fill this space has been fulfilled. In the country once inhabited by a few stray shepherds now live 60,000 people, all farmers, all faithful to the soil, pioneers deserving of a mention of honor at the roll-call of the entire nation."

Just to dot the i (leaving it "lower-case"), one of the various irreverent Duce stories described one of these inaugurations where the mighty Chief of State, having just arrived, espied a couple of wire screens on the windows of a newly constructed apartment. "What are those things for?" he roared. "To keep out the *zanzare* [mosquitoes], Your Excellency, of nights." "Out with them," commanded the Duce. "My engineering has abolished the mosquitoes in the Agro Pontino."

But the Province of Littoria was the last word in many other senses. Stretching from Terracina on the east to Cisterna on the northwest and to near Nettuno and Anzio on the southwest, it was the model of agricultural development. The territory was divided up into over 2,000 neatly and scientifically planned homesteads, or *podere*, of varying acreage. Each farmhouse bore its number conspicuously painted on its white walls. Though they looked like plain boxes to the uninitiated eye,

the homes were designed as an ultimate in technical, "functional" construction.

Italians, at least of the working kind, are more matter-of-fact about their homes than we are. Whatever bleakness appeared in the long straight roads that recalled our own prairies and the uniform dwellings was made up for by the architectural splendors and the various conveniences of the model villages, easily reached by numerous bus lines.

The distinguishing mark about these centers was their introduction of the utterly modern, as applied to rural life, in one of the most rurally conservative regions in the western world. For an American, accustomed to newness as compared to things European, it was a peculiar sensation to visit a town like Pontinia, where not a building of any kind was over three years old, yet constructed in brick and concrete with a solidity and finality that was expected to last for ages.

Everything was taken care of: recreation, church facilities, social security; education, primary and advanced; hospitals, maternity and child-care, co-operatives and all conveniences for selling and buying. It was well done. Young, enthusiastic, educated workers were commandeered for the local administering of this vast and complex project. The agricultural basis was rounded and diversified, as would be expected in Europe and particularly in Italy. There were magnificent engineering plants, such as the immense pumping station, *idrovoro*, at Mazzocchio, for drainage and irrigation; and the famous, show-place beet-sugar factory near Littoria.

All was provided for, save the one thing necessary, the foundation of the whole business.

The very perfection of the Pontine experiment, the painstaking accuracy with which it was carried out, served only to emphasize all the more vividly the weakness which lay behind the scenes. The story of Mussolini's great reclamation achievement is not just the tale of a great work of social welfare which was ruined by the fortunes of war. Through the experiences of the last couple of decades, the world has come to see that the most enlightened social-welfare projects are conditioned by the political system and the type of political morality in which they function. We have learned, all too little and too late, that it is absolutely impossible for the poor man to cope with the conditions of the complex modern world *without* such projects. But at the same time we have become more accustomed to look *beyond* the social-welfare projects to the motives of those who create them, to the political system which they ultimately serve.

The calamity of the Littoria project was that there was no settled social and political order upon which it could be based; that Fascism gave the impression of being such an order, but in reality carried within itself the elements of deception, as Fascism in turn was deceived by Hitler.

On the surface, the Pontine reclamation settlements bore all the radiance of peace. Most of the settlers came from the Veneto, from the more sober and industrious parts of Italy. Comparatively

few originated from the Roman district and none, or a negligible quantity, from the South. To my inquiry about the Southern Italians a confiding official replied: "Ah, they are hopeless. You can't make good Fascists out of Sicilians and Apulians. And their clergy are equally hopeless."

Those who came were looking for peace, not for more wars. The resounding Dalmatian names conferred on the various townships or *borgate* of the colony: Isonzo, Piave, Podgora, etc., were reminders of past victories, not of future exploits. They came there to work, to pray, to benefit their lot in an atmosphere far removed from the turbulence of modern industry and modern politics. But Italy had become too small for the Duce. His own mind regarding the colony was expressed on the bronze plaque which adorned the Littoria beet-sugar factory: "Italy's Reply to Sanctions." The positive force which supplied the funds, the authority, the dynamic motive power for the whole concern turned out not to be peace, not the common good of the 2,000 families on the homesteads nor the common good of the entire national community, but the bellicose ambitions for autarchy and empire of the Fascist party and their leaders. While the colonists were being urged by every appeal possible to toil furiously in the "battle for grain," there were 900 million bushels of wheat lying idle in the fields and barns of Rumania.

But still more sinister clouds hung upon the horizon. On the day Aprilia was inaugurated, swastikas were hung from the public buildings, and side by side with the Duce in the balcony stood the honored guest from the North, Nazi No. III, Rudolf Hess, as augur of things to come.

Mussolini had brutally rejected the one agency which could have enabled his project, like all Italy, to fructify in prosperity, to the common good of the country's innumerable peace-loving families. That agency was Catholic Action. Pope Pius XI knew only too well all that was implied in that rejection, and that knowledge kept the Pope fighting desperately for Catholic Action to the end. If the Pope of a summer afternoon gazed from his high window at Castel Gandolfo far out to the west over those shimmering plains, he must have reflected on what might have come out of the Agro Pontino, if the technical intelligence, the patriotic devotion, the zeal of the humbler Catholic people, farmers and minor officials of the Littoria Province, had been developed by Catholic Action's life-giving principles, and not exploited by politicians who profited by their simplicity. Today, says the AP correspondent, these same politicians have fled the place, leaving only the humbler folk and minor officials to remain amid their fields, dotted with the grave-crosses of Allied soldiers. Two evenings ago "the red stone Christ looked down from Aprilia's ruined church on fresh blood spilled at this ghastly milestone on the Allied road to Rome."

As long as that red stone Christ remains standing, there is still chance for Italy's people and Italy's homesteads to grope their agonized way back to peace, if they will but listen to the practical advice of Pius XI's successor.

DIOCESAN WEEKLIES: GOOD, CAN BE BETTER

FLOYD ANDERSON

THE Catholic Press convention in Milwaukee having come to a successful (and hospitable) end, it may be interesting to take a statistical look at the Catholic diocesan weekly newspapers of the United States, which are our primary sources of Catholic news. This is no reflection on Catholic magazines, journals and reviews, which have their very important and necessary places, but their function is not so much to report the news as to analyze it, discuss it, evaluate it, to point out the undertones, the continuity, the trend of affairs.

In going through a stack of newspapers—most of them for the week of March 25, 1944—it is impressive to see the large number of competent newspapers being published by editors who, in many instances, perform on short budgets and under many handicaps.

But there is considerable improvement that could be made in many of these papers if the editor had a larger budget; if he had expert assistance in improving the layout and content of his paper; even, in the case of many priest-editors, if editing were his only job, instead of being one of several.

There are many things that could be done to improve our diocesan newspapers, and probably no one knows them better than the editors themselves, nor is anyone more anxious than they to do whatever is possible. So let's look at the facts and figures.

Seventy-three papers were examined, of which eighteen were tabloid size and fifty-five were the regulation full-size papers. It is worth noting that since 1942 only nine of our Catholic weekly papers have increased their subscription rates, in the face of increasing costs in almost every department.

How well are our diocesan newspapers covering the Catholic families in their territory? A paper can be brilliantly edited and perfectly printed, but if it doesn't reach many readers, its value is correspondingly decreased.

We have the figures of the Catholic population of our dioceses; we have the 1942 circulation figures for most of the newspapers. The rest is a matter of long division. Figuring four persons to a Catholic family, one finds a coverage anywhere from less than ten per cent to over 100 per cent. In the *Catholic Press Directory* for 1942, Louis Kenedy suggested that the average Catholic home contained over five members. Others have suggested a much smaller number. Perhaps, for our purposes, four is close enough, although this figure may vary from diocese to diocese, and at best is only approximate.

Circulation figures of sixty-seven weekly diocesan newspapers are available for the year 1942. These show the following coverage of the Catholic fami-

lies of their dioceses in that year, estimating four members to a family:

Percentage of Coverage		Number of Papers	
Less than 10 per cent	.....	2	
From 11 to 20 " "	.....	10	
From 21 to 30 " "	.....	10	
From 31 to 40 " "	.....	10	
From 41 to 50 " "	.....	6	
From 51 to 60 " "	.....	9	
From 61 to 70 " "	.....	7	
From 71 to 80 " "	.....	3	
From 81 to 90 " "	.....	4	
From 91 to 100 " "	.....	3	
Over 100 per cent	.....	3	
Total		67	

One of the facts this survey brought out, and which would be self-evident if there were room for a detailed list of the results by individual papers, is that those publications with some form of parish-circulation plan attain the best distribution.

Now, how about the contents of these newspapers? Seventy-three papers were examined on that score, as some diocesan weeklies were not received from the publishers. Newspaper men in the secular field generally suggest a satisfactory division of space is approximately forty per cent advertising and sixty per cent news. Catholic papers run under that figure instead of over, only thirteen containing forty per cent or more advertising.

It would be difficult to try to estimate what the percentage should be between local and national news. One secular editor's theory is to give the readers as much local news as possible, because that is his principal stock in trade. Then give some national and international news, but not too much, because the man who wants all the national and international news will subscribe to a metropolitan paper in addition to the local one.

The situation is not the same for the Catholic editor, for often the only way his readers get their national and international Catholic news is from the diocesan Catholic paper. The dividing line between diocesan and outside-diocesan news is a wavering one with various papers; one may have little diocesan news, another a large amount of it, depending upon many factors beyond the control of the editor.

The following summary shows by groups the breakdown of the contents of the diocesan newspapers. Under features have been classified editorials, columnists, cartoons, comic strips and similar material.

	Diocesan News	Outside Diocese News	Features	Advertising
Less than 10 per cent	12	10	1	1
From 11 to 20 " "	30	20	15	11
From 21 to 30 " "	24	23	44	29
From 31 to 40 " "	5	14	9	19
From 41 to 50 " "	2	5	3	10
From 51 to 60 " "	—	1	1	3
	73	73	73	73

Considering further the contents, the Question Box is the most popular feature, appearing in fifty-one out of the seventy-three newspapers. Next in regularity is the "Strange But True" cartoon, appearing in forty-nine of the seventy-three papers.

In regard to the various columnists, the *Register* system of papers, with but one exception, carries "Listening In," by Msgr. Matthew Smith, and the other columnists in the regular national edition of the *Register*. The contents of the national edition are included to varying degrees in the diocesan editions.

Among the other regular columnists are Father James M. Gillis, C.S.P., in twenty-four papers; Msgr. Peter M. H. Wynhoven, in fifteen; J. J. Gilbert in fifteen; Father Daniel A. Lord, S.J., in fourteen; Father Raymond McGowan, in ten; Father Edgar Schmiedeler, O.S.B., in seven; Father Baldwin Dworshak, O.S.B. in six; and John J. O'Connor in five. The Rural Life column appears in fourteen papers. Twenty-one papers carry book-review columns of one kind or another, not including those which use Mr. O'Connor's literary column.

Thirty-four newspapers publish the Legion of Decency list in more or less complete form. Eleven carry the new releases only, and five gave the Legion of Decency listing for pictures showing at the local theaters.

This last is a genuine service to the public, as anyone knows who has gone through newspapers trying to find the listing of an old picture, back at a re-run house. A few papers also gave their telephone number, to be called for the Legion of Decency listing of any film. This is particularly good for larger cities, where a great variety of films is shown at various neighborhood theaters. It would seem more newspapers could do this. The mechanics of setting up a card-index file would not be difficult, and it could easily be kept up to date. It would require some additional work for the telephone operator, but it should not be too hard to do.

The importance of the woman's place in the home is shown by forty-nine newspapers publishing a woman's page or column. Efforts to reach the younger readers were shown by twenty-two newspapers using a school page or column, and nineteen had younger children's material, such as stories, dot-cartoons, coloring-pictures, etc. The comic strips, such as "Joe and Judy," "Adventures of the Smiths," and the series on Catholic personalities and war heroes make twenty-six appearances, with many papers using two different series. But only ten papers had an editorial cartoon.

In this connection, it may be worth noting that seventeen papers carried no local pictures whatever, and that eight used only one local picture.

Only twenty-eight newspapers listed the Catholic radio programs for their diocese. It seems inconceivable that only twenty-eight dioceses, of the seventy-three covered, are within listening range of the Catholic Hour, for instance, or the Hour of Faith, or the Ave Maria Hour, or the Sacred Heart program, or with any local Catholic radio program of their own.

Only fifteen out of the seventy-three papers published a service-men's column. This is difficult to understand, for the secular press has found this one of its most popular features.

The last item in this chronicle of contents concerns letters to the editor, the correspondence

columns. Almost every Catholic magazine, review or journal has a letter page. It is one of the best-read pages in any such publication. The same is true of all secular newspapers. Yet only nine Catholic diocesan newspapers published such a column in the issues examined.

It does no harm to repeat that the Catholic weekly newspapers of this country are good, and also that they could be better, much better, as no one realizes better than their editors. But they could use some help.

When the Catholic Press Association finally establishes its executive secretariat in Washington, that office may provide a clearing house for the exchange of ideas on circulation, editorial and advertising problems; may provide assistance, where required, to help editors improve their publications. Perhaps some competent authority would be willing to advise editors on improving the appearance of their papers, revising the make-up if thought desirable, etc.

The Catholic Press Association, or perhaps a Catholic school of journalism, might consider making an annual award to the Catholic paper presenting the best typographical appearance, thus giving editors recognition for outstanding publications, and providing an incentive for greater efforts. And it would do no harm to designate, with some type of award, outstanding Catholic editorials and articles of the year.

CATHOLIC SCIENTISTS ARE A POSTWAR MUST

ORLANDO A. BATTISTA



ANYONE who has kept in close touch with the innumerable developments of modern science knows that we are passing through a period in the history of mankind from which science will emerge with unprecedented and undreamed-of possibilities. Within a few decades, man's knowledge has probed the fundamental structure of matter, brought to bay many of the most deadly infectious diseases, created tens of thousands of inventions which are now accepted as common in our day-to-day living, and instilled in the minds of men an indescribable fervor to unearth the secrets of nature's processes. And it is by no means a misinterpretation of the facts to emphasize that the twentieth-century march of science has only begun.

In our generation, we have seen the world in which we live reduced to a single community of districts. The myriad ramifications of electronics, ranging from the radio to radar, and the growth of the airplane from a flimsy vehicle to a sixty-ton monster skybird which can fly higher than the

eagle and challenge the elements in every climate, have made China nothing more than a continent-sized Chinatown of New York City.

In the face of these concrete evidences of the admirable achievements of science, it is imperative that we carefully weigh the potentialities of science in postwar living. Our perspective must not be thrown out of focus because the expansive inventions of man's combined ingenuity are almost exclusively material ones, or because many of them are proving to be capable of tremendous destruction. Science, of itself, is never harmful; it is man in his lust for power who misdirects the knowledge at his disposal toward the waging of wars, or the destruction of morality and human principles, and the blame for world chaos rests on the souls of men, not in the fund of knowledge that is science.

It is important, of course, not to stellarize science at the expense of more important human values. But it is equally important not to tuck science away within the solitude and relative harmlessness of the laboratory, for this would be betraying the young men and women of tomorrow who will surely have to earn their living in a technologized world. There was a time when an almost skeptical attitude towards science was justified, but the frauds of the alchemists have long since been exposed by the irreversible paths of man's search for facts, indisputable facts, about the cosmos of phenomena that surrounds him.

It could not be said of the past—yet it may be said of the future—that the industrial machinery and economy which will provide the weekly paychecks in the years to come will depend almost totally upon the offspring of scientific research and development, based upon the rigorous and laborious studies of the laws of nature and their adaptations to the needs of man. Tomorrow, very definitely tomorrow, the dominance of science will be vested in great measure in the many thousands of highly trained specialists, scientists and technologists.

Moreover, the repeated urging in the scientific journals by foremost scientists to their colleagues to give society more of their time and interest are beginning to take root, so that men of science may be expected to hold much more than their strictly professional positions in the future.

The enrolment of students in our secular institutions for advanced study prior to Pearl Harbor was necessitating huge expansions in teaching staffs and facilities in almost every branch of science. The total number of Ph.D. graduates in the country was rapidly approaching the aggregate number of Bachelor graduates of a few decades ago. After the war, graduate schools will be unable to handle the number of men who wish to take their Ph.D.'s in scientific subjects. In the past ten years, industry has absorbed many thousands of young chemical engineers, research chemists, physicists and biologists; and the need for these men has been much greater than most college presidents counted on. Today, large industrial corporations consider their research personnel their best insurance for the future, and those companies

which tried to carry on without adequate research have fallen out of the race.

Now is the time for our Catholic educators and institutions to plan and prepare for the new frontiers of science that lie ahead in tomorrow's world. Steps must be taken to encourage and assist the capable young Catholic brains of the nation in scientific careers when peace comes, so that their proportion and influence in the field of scientific endeavor after the war will parallel their remarkable and heroic record in World War II.

Now is the time for responsible Catholic leaders to prepare the curricula that may best serve the needs of postwar education in science. That these needs will be formidable is demonstrated in a recent statement by the Most Reverend Paul Yu-pin, Bishop of Nanking. His statement applies not only to China, but to the United States of America and other nations of the world as well: "We will need," said Bishop Yu-pin in a recent interview, "tens of thousands of your [American] technicians after the war—doctors, engineers, chemists and architects—and we shall give them a brotherly welcome." It is the sacred responsibility of our Catholic colleges and universities to contribute more than their reasonable share of these specialists, when peace comes, by equipping them with a scientific training which will be the equal of any obtainable in renowned secular institutions.

FARM RADIO FORUM VITALIZES CANADA

ALPHONSUS DIEMER



DESPITE the nation-wide audiences attracted by semi-instructive programs such as "Information Please" and "The Quiz Kids," true education by radio is still in its infancy. Radio's unexcelled possibilities for school and post-school teaching have hardly been tapped. It is capable of playing a much greater role in meeting our need for more extensive adult education. To be of greatest benefit to man, this marvelous gift of God must transmit more knowledge and less entertainment to the masses. After leaving school, most people soon realize—but seldom admit—that they could use a fuller education to advantage. The problem is to get them started studying again.

National Farm Radio Forum provides this opportunity for Canadian farmers. This "peoples' university," using radio and the printed word as technical aids to home study, is designed to help the farmer help himself. It helps him examine his problems, choose the most advisable course of action, and then furnishes him with expert guidance in making more effective whatever action he

undertakes. From the central office flows advice and information on up-to-date methods for efficient farm management, which the farmer can apply to his particular case.

A forum unit is a group of neighbors who meet once a week to study and discuss current farm problems and to decide what, in their opinion, is the best way of solving them. These round-table discussions are patterned after the study-group technique pioneered by St. Francis Xavier University in Nova Scotia. By supplementing this proved system with the space-defying medium of radio, Farm Forum has rapidly developed into a stream-lined educational project on a national scale. After four years of growing success, it is recognized as the world's largest organized listening group of its kind. It is sponsored jointly by the Canadian Federation of Agriculture, the Canadian Association for Adult Education, and the Canadian Broadcasting Corporation. In the separate Provinces, twenty-five agencies, including university-extension departments and local farm organizations, help to create forum units.

Canadian farmers are severely handicapped by vast distances when they attempt any group action. They cannot be expected to organize nationally without the help of some central integrating force. Farm Forum has come to their aid, and now groups 4,000 miles apart can discuss the same subject at the same time. During the winter months—when the pressure from field work has been lightened—the farmers, their wives, sons and daughters, meet once a week and come to grips with their problems. In isolated communities the few scattered neighbors gather in their homes; where transportation is less of a hardship, larger groups often assemble in local schools or community halls. Neither creed nor race nor political preference bars anyone from sharing in this boon to agriculture.

Originating as a few hardy listening groups throughout the Eastern Provinces in 1940, this venture in radio education has shown amazing growth and vigor. By 1942, it had attracted a country-wide audience; 17,000 farm people in all Provinces took part that year. In the season just completed, Ontario alone had as many as 10,000 persons participating in simultaneous discussion. Undoubtedly, forum expansion has been greatly hampered by the war. Groups become smaller, and often are forced to discontinue as a result of the heavy drain of young people to the Services and industries, leaving the folks at home too busy meeting production-objectives to keep up attendance. However, Canada's agriculturalists look forward to a mushroom growth in the crucial postwar era.

Farm Forum provides a two-way flow of information: the units receive study material from the national office, and they in turn send back the fruits of their discussion. A half-hour broadcast introduces the vital problems for discussion and acts as the spark plug for debate. The programs consist either of talks by agricultural experts, or of informal conversation between three or more individuals selected from Forum listeners. In addition, responsible farm leaders supply each forum with printed information on the problem under

consideration. Pre-discussion reading of these pamphlets tends to stimulate the individual's thinking and results in more intelligent study. After the opening broadcast, the members freely question, criticize and discuss what they have heard and read. The chairman sees that each has his say, that speakers do not wander from the subject, and that they reach a definite conclusion. The secretary notes all worthwhile opinions and suggestions which are forwarded to the head office. When the time for business has elapsed, the members relax and enjoy a bit of gossip, song and lunch.

Both national and local problems are brought forward for study. These are treated according to their nature: either study and action on some project to improve rural life, or the forming of opinions on desirable plans and future legislation.

Win-the-war projects receive special attention. Machinery- and labor-pools are formed in many communities to enable the farmer to increase production by making most efficient use of what manpower and implements are available. Often a co-operative repair-shop is added to preserve old and irreplaceable machinery. Instructions for the construction of labor-saving devices are brought to the attention of interested farmers.

In the economic sphere, credit unions and marketing or purchasing cooperatives are studied and established. Helpful information on farm accounting and help in preparation of income-tax forms can be had for the asking.

There are several health projects. For the local school, dental clinics, public-health nurses and immunization programs, as well as better lighting and heating, are popular projects.

Other community-improvement aims include attractive recreation facilities; libraries, educational films and sound-projectors for rent to schools and Forum groups, agricultural short courses, soil conservation, nutrition knowledge, and home beautification.

In the political field, the Forums do not hesitate to discuss and express their opinions on plans for the solution of national and international problems that affect their way of life. Special attention was accorded the United Nations Food Conference at Hot Springs and, later, the UNRRA decisions. Canadian farmers are vitally interested in any plans for the production, distribution and consumption of food because they know from bitter experience how the unforeseen loss of their export markets can create the scourge of flooded markets and decreasing prices at home.

Forum findings show that the farmer does not favor a return to pre-war economy, but that he sees vast possibilities in a democratic version of wartime regimentation to achieve a prosperous balance of production and consumption. They want assigned food-production objectives, price control, and even postwar rationing, if necessary, to provide a sound diet for all peoples.

Opinions and suggestions on a National Health Insurance Plan have varied widely; Forum members did agree, however, that emphasis should be shifted from curative to preventive medicine. But there is no difference of opinion on the importance

of religion. The report on *How to Keep the Young People on the Farm* stressed the role religion must play in creating the necessary contentment and community spirit. In matters of education, consideration was given to consolidated schools and to a revised curriculum specifically designed to equip the pupil for life on the land. The problems of farm debt, rehabilitation of soldiers, immigration and refugees round out their program.

With the aid of Farm Forum, Canada's basic industry has at last become articulate; its voice has been amplified from an ineffective whisper to a potent and far-reaching roar. The Canadian Federation of Agriculture, a non-political organization, presents a national summary of the Forum findings on any pertinent subject to influential policy-makers at Ottawa, and collaborates with them on the formulation of rural legislation. Futile protests have been supplanted by constructive remedies for problems, derived directly from the people who know them best.

Realizing that a democratic government must hear and heed the voice of the voter in order to stay democratic, Farm Forum tries to convert indifferent drifters into wide-awake citizens and to bring their opinions out in the open. In the crucial postwar era, it will make possible a rapid polling of rural opinion on any problem that might demand immediate legislation or action. In this way, Farm Forum is rendering Canada an invaluable service by smothering the seeds of Socialism that so often take root in times of stress.

Farm Forum has proved that the farmer does not deserve his questionable reputation of rugged individualist. All he needed was better communication with his neighbors. Plowing his lonely acres, he did not have the organizing advantage of worker-assemblage that industrial labor enjoys. Radio enables nearby neighborhoods to converge on local-action projects, and just as efficiently joins all local communities in united debate on national subjects. The success of this solid farm front has convinced the farmer of his need for cooperative action, and has started him on the road to regaining his rightful position in society.

Participation in Forum discussion brings to light a surprising ability for leadership in many a quiet youth. Young people lose their self-consciousness, learn to express their thoughts forcefully, and show promise of becoming leaders with broad vision. But well informed leaders alone are not capable of meeting today's challenge for social reform. Farm Forum realizes that it must raise the standard of enlightenment of all its members in proportion to their ability to learn. Through this national project, they become increasingly aware of the importance of agriculture in the economic life of their country, and get a fuller understanding of the varied problems of their fellow farmers living in other Provinces.

Forum meetings have saved the farmer from an increasing tendency towards social seclusion by reviving old-time neighborliness in the farm community. In taking their discussions from farm to farm, many members are surprised to find themselves in homes that they were never in before.

Rural culture is kept alive by their efforts at self-entertainment. Many city dwellers glean a better understanding of things agricultural by following the Forum broadcasts. This rural-urban link fosters a spirit of tolerance and goodwill—the backbone of all mutual dealings.

Farm Radio Forum must become a permanent institution, because the farmer will ever have problems too big to be solved by the efforts of lone individuals. It will continue to flourish only as long as the people feel that it is their project, and that it is a useful force. Towards that end, every effort is made to achieve a democratic decentralization of control. Experts in field organization encourage more complete Provincial, county, and township leadership in organizing forums and in ensuring their continuous operation. Each year a questionnaire is filled out by every Forum unit telling what it wants for the next year in the line of subjects to be studied, the personnel of speakers on the half-hour broadcast, and the format and content of printed study material. A National Conference is held during the summer to make the final decision on these plans.

Farm Forum has made a real contribution to democracy by developing this country-wide classroom through the medium of radio. This technique is sure to be adopted in other countries. For Canadian farm folk, it has furnished the key to a better rural life by directing them along the road of tolerant understanding, intelligent planning and forceful cooperative activity. It has imparted fresh vigor to Canada's basic industry—agriculture—from which spring the life blood and sustenance of all her people.

WHO'S WHO

ROBERT A. GRAHAM, recently "relocated" from Alma College, California, to the AMERICA Staff, is very active in the ISO program for a just peace based on the seven-point inter-faith declaration. . . . JOHN LA-FARGE, Executive Editor of AMERICA, is known to readers as a devoted advocate of the good rural life, which he has studied and worked for, here and abroad. . . . FLOYD ANDERSON, once connected with this Review, is now engaged in journalism and radio work in Wisconsin. . . . ORLANDO A. BATTISTA, as research chemist with the American Viscose Corporation, Claymont, Del., has some advice about the part Catholic schools must play in preparing students for living in the scientific world of tomorrow. . . . ALPHONSUS DIEMER is a young Canadian farmer, living in southwestern Ontario. . . . CHARLES A. BRADY is professor of English at Canisius College, Buffalo.

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THE FOUR-POWER PLAN

HAPPILY it is possible for Secretary Hull to indicate outlines of some type of world organization to come into effect after the war. This is expected to issue from the conference to be held in the near future at Washington between the representatives of the four major Powers, the United States, Great Britain, the Soviet Union and China.

The plan seems to be that there shall be a Council of the big Powers, which will bear the load of enforcing the peace needed for international security. Associated with this Council will be an Assembly in which all the United Nations will take part. One or the other great nation will be designated in a given instance to enforce the peace against prospective aggressors. In this way, the troublesome proposal of an international police force—to which each nation would contribute a quota—is by-passed.

But suppose the individual great Power, such as our own country, does not see eye to eye with the Council and the Assembly, and is frankly unwilling to lavish lives and armaments in the cause of international peace? The difficulty, the Secretary suggests, will be met by an "escape" clause, which will permit an individual nation to use its own discretion as to fulfilling its assigned task.

The principal issue in the whole problem of international peace organization, however, is the question of how to make or induce any nation to exert any kind of force against its own purely particular interests. Those who propose the "escape" clause justify their evasion by appealing to the present political situation. This is the best, they say, we can hope to obtain from Congress at present.

But half loaves are dangerous when those who are handed them discover that, in reality, they are being given no bread at all. The "escape" clause simply emphasizes the separation of the smaller nations from any genuine, controlling voice in the proposed world organization. Under the plan just spoken of, the small nations, in their Assembly, are merely an advisory body. They are not even accorded the status of an occasional, rotating position of deliberative equality with the major Powers. With the acceptance of the "escape" clause, the small nations would have not even the consolation of seeing the major Powers forced to agree among themselves. Collective security is no longer a matter of collective deliberation—save for the expression of pious wishes. The final deliberation as to whether there shall be such security or not takes place within the inner counsels of the individual nation, which selects, as it did before, its own particular friends and foes.

It may well be, in default of anything better, that we shall have to rely upon the few major Powers for the enforcement of any kind of international organization. But if this plan is adopted, it will be a mockery unless it is adopted in full; unless its obligations are unequivocal, and unless it assigns the smaller nations some effective part in determining how and when that coercion shall be exercised.

EDITOR

JIM-CROW AUXILIARIES

TO AVOID granting Negroes their full rights as human beings and American citizens, some AFL unions have devised an insulting compromise called the "union auxiliary." Where union-shop contracts are in force and the AFL is unable to supply all the white workers needed, the union permits Negroes to work and assigns them membership in an "auxiliary." Members of these auxiliaries have all the duties which go with union membership, including the obligation to pay dues and initiation fees, but have none of the rights. They are, so to speak, second-class trade unionists, at the mercy of officials in whose election they have no voice whatsoever.

Recently the Negro employees of two California corporations revolted against their "Jim Crow" status and sought to enjoin the International Brotherhood of Boilermakers, Shipbuilders and Helpers of America—one of the targets of Mr. Pegler's acidulous pen—from compelling them "to join, become or remain members of, or pay initiation fees, dues and other moneys" to the union. A San Francisco court found against the plaintiffs, asserting that "the power to require the admission of a person in any way objectionable to the society is repugnant to the scheme of an organization." The court, apparently, holds to the anachronistic notion that a labor union is a private organization like the Benevolent and Protective Order of Elks or the Loyal Order of Moose, whose internal affairs are the business of nobody but the membership.

Perhaps formerly labor unions were purely private organizations, although even that is disputable. Certainly today when the Federal Government, and many State governments, have recognized their status in our industrial society and protected their right to control jobs as far as they are able, unions have lost whatever purely private character they possessed. If they use their power to discriminate against workers by reason of race or color or religion, the public cannot remain indifferent. We hope that the case of the Negroes vs. the International Brotherhood of Boilermakers eventually finds its way to the Supreme Court. If there is no relief in present law from such discrimination, Congress must remedy the omission.

FIELD FOR JOBS

ALL talk of postwar planning includes the gigantic task American business and industry will have of finding jobs for some seven million or more returning men. One source that perhaps has not been sufficiently examined lies in the jobs now being held by women.

The reason why this will be a rich field for postwar employment is that many women are anxious to give up these jobs and return to normal home life. A survey conducted by the Postwar Planning Committee of the American Legion Auxiliary has revealed that fully fifty per cent of the women hope to quit their jobs when the men return. This is found to be particularly true of the middle-aged women, who admit that they are very tired. Their frequently expressed hope is that the men will get jobs sufficiently lucrative to support their families, without the supplementary aid of the women.

Another pertinent fact revealed is that most of the women are not doing war work merely for pin money. They are working because it is necessary to increase the family earnings, or because they think it a patriotic duty.

At any rate, it is a heartening sign to see that for such a large body of American women, their home is still their life-work. It will be the duty of all economic planners to enable the men, when they come home from war, to take over the women's jobs so that their wives and mothers may return to the full work of homemaking, interrupted and dislocated by the war.

While the nation must feel a deep gratitude to the women who have pitched in and helped toward a solution of the manpower shortage, still no sane planner can do otherwise than regret the necessity that made such a step imperative. The best way to give that regret an efficacious expression is to set up machinery now that will be ready to move when the armistice comes—ready to start replacing the women workers with the men who will want nothing less than a chance to re-commence being what God intends them to be, the bread-winners.

For the other forty-eight per cent of the women, whom the above survey states will continue working, we offer our sympathy. Many of them, of course, must work; perhaps too many, however, have not yet discovered that home really does come first.

BEWARE THE OUIJA

WARTIME has a way of revealing the pathetic insecurity of the man who pretends to rely solely on himself. The cruel snuffing-out of so many young lives starts most people to wondering seriously if there must not be some life beyond the grave. The uncertainty of life when death rides on a thousand screaming shells turns many a soldier's thoughts to some power above and beyond him. That is why a man in a foxhole or in a burning plane or drifting on a rubber raft finds God, at least for a while. He needs the security that is offered only in the name of God.

The insecurity of the battle front invades the home front. People feel helpless before the coldly impersonal power of war let loose. They seek at least one more message from the very, very young who have gone so suddenly and so silently. In their helpless insecurity, some turn more sincerely and more fervently to God whom they have known and neglected, or to God newly found. Others turn to superstition, spiritism, astrology, numerology—to any sort of fake mysticism or fake religion that promises them help in the present or a look into the future.

During the last war the ouija board was at first a harmless parlor game. People laughed uproariously when some clever manipulator drew answers to their questions from a piece of wood jumping over an alphabet-covered board. It was spiritism with the lights on. It was good fun for a while. Soon it became good money for the manufacturers. Thousands and thousands of people all over the country were asking questions of the little board, questions to which it could not know the answers.

Strangely enough, people were getting the answers or thought they were getting answers—which is just as bad. The simple and the not so simple began to "believe in" the ouija board. After a while some had sense enough to mistrust the answers their own imaginations were supplying. Others had sense enough to begin to fear this little board that was giving answers their imagination could not supply. Others, without sense, made of the board an oracle, and are still prattling of the oracle in various State institutions throughout the land.

How explain these "answers" of the prophetic board? They are explained by their fruits—no good has ever come from the board; if it leads to no other evil, it inevitably leads to the evil of an insatiable curiosity about things that lie only in God's Providence. God does not stoop to use a little table to reveal what He wants us to know.

There is only one sure knowledge of the future: "As they have persecuted me, they shall also persecute you." . . . "Behold, I am with you all days even to the consummation of the world." There is only one certainty about death: "You know not the day nor the hour." There is only one reliable testimony of life beyond the grave: "In my Father's house are many mansions."

There is only one "magic" wood, the wood of the Cross.

MR. THOMAS ON STRIKES

ONE of the most difficult tasks of leadership in a democratic organization is the fairly frequent necessity of reconciling the demands of statesmanship with the realities of politics. An elected official can remain in power only so long as he retains the support of a majority of his constituents. But often enough the majority opinion on public issues, or the stand taken by an influential minority, is in sharp disagreement with his own convictions. In such cases, the temptation to do what his constituents want rather than what he thinks is best becomes almost irresistible. Only men of strong character can resist it.

For this reason we pay our sincere respects to R. J. Thomas, President of the United Automobile Workers (CIO). On May 27, he addressed an appeal to the more than one million members of his Union, bluntly warning them that "there can be no such thing today as legitimate picket lines," and that any person setting up a picket line "is acting like an anarchist, not like a disciplined union man." This uncompromising stand on wartime strikes followed by a few days strict disciplinary measures against officers of a Chrysler local who, by leading a work stoppage, had violated "the CIO's no-strike pledge made to President Roosevelt and the people of the United States."

What effect these statesmanlike actions will have on Mr. Thomas' future as a labor leader we would not venture to predict. Human beings are sometimes criminally selfish and shortsighted, and in every large organization there are always greedy and ambitious men willing to fish in troubled waters. There are such men, no doubt, among the United Automobile Workers and they can stir up considerable trouble. But in this grave hour in the nation's history, we trust that the rank-and-file membership and the local officers will not permit themselves to be misled to their own destruction and the harm of all organized labor. The American public is in no mood to stand for wartime strikes, and neither are the young men in the Armed Services. Under the circumstances, the wisest thing every UAW local could do would be to pass a resolution at its next meeting strongly commending Mr. Thomas for his courage and integrity, and pledging complete cooperation.

It is too much to expect, however, that the unequivocal stand of UAW leadership will allay the industrial unrest which prevails at Detroit and in other production centers. Government officials close to the situation know that long hours and various other wartime strains are having their inevitable effect. Tempers are short and minor grievances, which in normal times would be quickly settled, are easily blown up into major disputes, and even lead to strikes.

Then, too, not all the blame for the recent rash of strikes rests on labor. In his appeal to the UAW membership, Mr. Thomas alluded to the provocations which many unions must contend with today. "I know," he wrote, "that Government agencies are too slow, and that managements in many cases

are trying to provoke strikes, or at least to take advantage of the no-strike pledge to weaken our union." With this charge, fair-minded observers will not be inclined to disagree.

For the tardiness of the War Labor Board there seems to be no immediate remedy. That agency is carrying an enormous load, and the questions it deals with are frequently too complex to be quickly settled. But better relations between management and labor, more sincerity, patience and good will, would go a long way toward eliminating all stoppages of production. While it is dangerous to generalize in these matters, such experience as we have had leads to the belief that wherever management adopts a cooperative attitude, especially in the important business of settling grievances through the regular machinery, the union quickly responds and cooperates to maintain full production.

Wartime industrial relations are the joint responsibility of labor, management and the Government. Failure on the part of one makes it difficult for the other two to discharge their obligations. Unfortunately, when a stoppage occurs, labor always seems to be in the wrong. A picket line is much more obvious than the refusal of management to settle grievances or the slowness of WLB in handing down a decision. For this reason, to avoid public opprobrium labor must bend over backward. It must, to quote Mr. Thomas, "take it on the chin."

Meanwhile, the American people, who take great pride in their spirit of fair play, ought to keep wartime strikes in proper perspective. In the aftermath of Pearl Harbor, the leaders of organized labor promised President Roosevelt and the nation that they would not authorize a strike during wartime. With one exception, that pledge has been kept.

But no human organization is ever perfect, not even organizations established by the Church. There have been a large number of unauthorized strikes—some of them legal under the punitive Smith-Connally Act—called by "hot-headed brothers." As the war has progressed, that number has increased, as it has even in embattled Britain. In the first quarter of 1942, there were 571 new strikes; in the first quarter of 1943, the number increased to 643; for the quarter just ended, the figure was 1,020.

These strikes are regrettable. They are deplorable. They ought never to have been called. But even if they had been the sole responsibility of labor—and they were not—labor's general record would still be excellent. According to the Bureau of Labor Statistics, 13,500,529 man-days of idleness resulted from strikes during 1943. This was "equivalent to fifteen one-hundredths of one per cent of the available working time." Labor can and must better that record. While it is trying to do so, is the record of other groups in the country—of management, the press and radio, the Congress, agriculture, yes, and the Generals and Admirals—so perfect that any one of them can with impunity throw the first stone?

B. L. M.

LITERATURE AND ART

C. S. LEWIS: II

CHARLES A. BRADY

IT is instructive to note the form Mr. Lewis has chosen for his imaginative Pegasus; the blunt-nosed space-ship of Verne and Wells. It is instructive for two reasons. First, it provides an obvious revelation of his relish for the recognized masterpieces in the *genre* from H. G. Wells' *Time Machine* to Edgar Rice Burroughs' *Martian* series. (Yes, Burroughs, too, literary *snob*; even if he does not cite by name amid his popular predilections this American Dumas of Tarzana, California, there is a distinct probability, I should say, that the Lord and Lady of Perelandra owe their green color to his Tars Tarkas and Sola rather than to the more academically presentable *Gawain and the Green Knight*.)

More importantly, this choice of *genre* casts some light on one of his most firmly-held critical tenets: to wit that, nowadays, one of the crying needs of modern criticism is a "defense of disinterested literary enjoyment in general against certain dangerous tendencies," against "that new Puritanism which has captured many critics and taught us to object to pleasure in poetry simply because it is pleasure." There is none of this false snobbery about a man who dares to reject *Ulysses*, who includes among his favorite books *She* and *Peter Rabbit*, and who is willing to hazard the guess in *Rehabilitations* that our age may be known to posterity "not as that of Eliot and Auden but as that of Buchan and Wodehouse (and stranger things have come to pass.)"

A too-constricting, indeed belittling significance, however, has been read into this employment of the inter-planetary travel fantasy. It is true that from the point of view of social criticism Mr. Lewis ranges himself with the anti-Utopianists—Huxley, Noyes and Benson—as against the Utopianists—Shaw and Wells; it is equally true that too much has been made of this point even by so sensitively percipient an appreciator of *Out of the Silent Planet* as Christopher Morley, when he describes Mr. Lewis' interest in his elected form as "ethical and philosophical rather than scientific"; which is true enough so far as it goes, though *theological* would have been a more searching epithet to apply.

No, the fact of the matter is, in these volumes, contrary to his urbane stance in *The Screwtape Letters*, he is not being primarily satirical. He is creating fantasy on an intensely imaginative plane of great beauty; and even where he indulges in

parable, as in the strangely moving encounter between Ransom and the *hrossa*—which can be interpreted, if you wish, as an allegory of racial fear and repugnance and its sublimation into deep affection through the very recognition of the fact of difference—the general effect is that of queerly lovable myth of such universal validity that Jung might well describe it as an archetype.

It is blinding flashes of revelation such as the foregoing that make us realize Mr. Lewis' piercing power of psychological penetration on several simultaneous and unusual planes: that of the diabolical level, as in *Screwtape*; the angelic, as in *Perelandra*; and the human and non-human, as here in *Out of the Silent Planet*. One might almost describe him as being in empathetic *rapproch* with Thrones and Dominions and, more dangerously, with the "black archon" and his fellow Cosmocrats of the Dark Aeon. But we digress. To revert to Wells again, Mr. Lewis is very much at odds with his stellar imperialism; he has shrugged off, contemptuously, the usual egotistical and geocentric white-man's-burden assumption of *Amazing Stories* that the planets are populated by sinister creatures of superhuman cunning but subhuman malignity; fit subjects for annihilation or exploitation as colonial serfs by the superior earthling.

In fact, he puts the boot on the other foot, and virtuous beings of undoubted rationality reflect sadly on our earth as the Bent Planet, a star deflected from normality—where Maleldil, the Supreme Being, is a prince exiled from enemy-occupied territory, and rule is held by an evil usurper over us, members of the spiritual underground. An even more instructive contrast would describe Mr. Lewis' work as the very fantasy of free will, as dolphin-sport with the prime *If* of history, while Shaw's and Wells' are ingenious speculation in futurities, on the unsound basis of a self-invented currency, on the basis of what will be, not, as in Mr. Lewis' orthodox assumption, on the basis of what might have been, if it had not been for the Primal Sin, or what may still be on stars under the suzerainty of some angelic mandate rather than the Luciferian Bent One.

His pages are a melodious sounding-board, a whispering-gallery haunted by the echoes of what is great in world literature from the *Aeneid* (which, he says, "I have read through more often than I have read any long poem") to R. H. Benson, Olaf Stapledon, Rider Haggard and Ronald Knox. His taste in dragons is expert like Tolkien's, an Oxford colleague's, who wrote *The Hobbit*, and of whom he has written in Anglo-Saxon alliterative verse: *We were talking of dragons, Tolkien and I, in a Berkshire Bar*. His sense of landscape recalls the mountains of William Morris' romances, in whose

regard he said once: "Other stories have only scenery; his have geography." The heath-stepper Grendel and his awful dam stare out at us through the eyes of the Un-Man, who crawls after Ransom with the hideous zombie automatism of some dead watcher in a saga barrow. Swift did no better in *Gulliver* than Lewis has done with *hrossa* and *pfifltriggi*: and the proud resonance of *Ransom hnakrapunt*, or Ransom nicor-slayer, is beyond the purely playful powers of his fellow Irishman. Newman would have welcomed the clean sublime of the *Eldila*; Chaucer, perhaps, have recognized his "airish beasts" in some of the creatures that inhabit Malacandra; "sorn-haunted forests" is as good as any of the weird inventions of Dunsany; and Rackham and Syme would have hugged themselves over the chance to picture these same gaunt goblins. And, most endearing of all the radiant influences that play in light upon this new genius in our literature, are the heraldic things suggestive of the medieval bestiaries, one of whom, the singing beast, has been singled out for ecstatic mention in Leonard Bacon's fine review for *The Saturday Review*.

But the great sources are Revelation, the Myths of the world, and Milton; and I am not so certain that the last-mentioned august figure, to whom, temperamentally, Mr. Lewis is so dissimilar, is still not the most important. His reliance on Revelation is sufficiently obvious to require no demonstration; he is borne up in life and letters by the great central facts of our Christian faith as Ransom was by the waves of Perelandra's warm-pulsing ocean. So far as regards myth, which becomes, increasingly, a major preoccupation of psychologists such as Jung, men of letters such as Joyce and Kafka, and students of comparative religion from Frazer to Jessie Weston, he has done for myth much what Chesterton earlier did for fairy-tales in a famous chapter of *Orthodoxy*.

Only he goes farther than G. K. C. when, with a certain appealing humility that disarms any possible charge of audacity, he has Ransom question, on first seeing Perelandra's tiny dragon and wee Garden of the Hesperides, as a little boy new to Malory's Avalon might question: "Were all the things which appeared as mythology on earth scattered through other worlds as realities?" Later he sees the celestial archetypes of Ares and Aphrodite, and the reader's mind recalls with quiet joy what G. K. C. had said of the good gods in *The Everlasting Man*, rather than Milton's harsh strictures on the pagan deities: "damned crew"; and one's soul leaps at the realization that Bishop Corbet may long since have taken heart in Paradise in the sure knowledge that *Arcades'* magic plaint was, after all, unnecessary, and that nymphs and shepherds need really weep no more.

But always it is to Milton that he and we return; to that uncongenial and majestic spirit of English letters. Lewis is a more religious man, certainly, but that is beside the point; just read his superb critique, *A Preface to Paradise Lost*, as a preface to *Perelandra* and *Out of the Silent Planet*, and you will see for yourself what considerations of

space preclude my indicating. I cannot refrain, however, in all due reverence, pointing out two instances where this modern poet of the angels surpasses his great master. First, his *eldila* talk in a way that satisfies our sense of artistic consistency and in a way that Milton's heavenly gourmand, Raphael, never attains. It is true, of course, as Newman reminds us, that men cannot comprehend the "experiences of angels"; but neither do we know how animals talk, if they do talk, and yet Kipling's *Jungle Book* translations from panther, python and bear are magnificently gratifying.

At any rate, whatever the merits of *eldila* conversation as authentic archangelese, Lewis succeeds where he charges *She* fails, in making his gravely noble invented diction suit the supernatural wisdom he imputes to his spiritual creatures. Second, he passes with flying Oxonian colors a test that Milton flunked: the representation of unfallen sexuality without bringing in the perverse relish that accompanies human experience. "I can conceive of a successful treatment," he writes. "I believe that if Dante had chosen to paint such a thing, he might have succeeded." Elsewhere he calls Milton and Shelley the two halves of Dante, and we know what he means; that gloomy Saturnian amorist, "the lady of Christ's," lacked the requisite Shelleyan lightness. But Mr. Lewis is too modest. He need not go back so far in time as Dante. He has pulled it off himself in *Perelandra*, which might be called *Paradise Kept*.

There are other things I might have said at length. That Weston's transformation into the Un-Man is the most terrifying and convincing instance of diabolical possession in English letters since Benson's *Necromancers*; far more thoroughgoing, for example, than the Jekyll-and-Hyde ambivalence of Walpole's posthumous *Killer and the Slain*. That he has a coolly classic perfection of epithet—for instance, Ransom's adventure produces in him an emotion of "severe delight"—and, again, referring to his new-found sense of Beauty in the Beast, he explains the *hrossa's* strange appeal as "the shy, ineluctable fascination of unlike for unlike." But time does not serve.

There is one final thing I cannot resist saying. Look at Frances O'Brien Garfield's sensitive wood-block of Clive Staples Lewis on the cover of the *Saturday Review* for April 8, 1944. The background is a zodiacal montage of what seems to be exploding *novae* and the pterodactyl figure of our old friend the Perelandrian dragon. It is a background that fits some Druidic wizard precipitated out of the pleasant mists of the centuries that brood soft above the British Isles. Only the clean-shaven face of Mr. Lewis, citizen of Ulster and of Oxford, is that of a more recent ecclesiastical line than the Druids. One ought to leave such things to Strachey and Beerbohm but, somehow, it is the face of an English Bishop of Becket's or Wolsey's time. The reader may make what he will of these two divergent analogues. But I have a hunch, a hunch I do not have about Mr. Lewis' great good friend and co-religionist, Mr. T. S. Eliot. I think Mr. Eliot is satisfied with his half-way house.

BOOKS

TRENT'S CHAMPION

JAMES LAYNEZ, JESUIT. By Joseph H. Fichter, S.J.
B. Herder Book Co. \$3

SURROUNDED by such men as Saint Ignatius Loyola, Saint Francis Xavier, Saint Francis Borgia and Saint Peter Canisius—all mountain peaks in early Jesuit history—James Laynez (1512-1565), second General of the Jesuits, has been lost in the intervening valleys. Neglected, perhaps because "unsainted," partial blame must rest on Laynez himself, for few men have ever developed a more illegible script. Only in 1880 did H. Grisar decode the Laynez writings. Yet we cannot help but conjecture that had this gifted priest accepted proffered bishoprics, or allowed himself to be bedecked with cardinalate purple (which Ignatius and he strove mightily to avert) we would not have had to wait until 1944 for this first English biography of James Laynez. This learned Jesuit, with winning personality, prodigious energy and theological learning, justly deserves to be raised from the valley of historical obscurity. Ignatius Loyola would approve of this book, for he once remarked "to no one, not even to Francis Xavier, does the Society [of Jesus] owe more than to Master Laynez."

Laynez was never dull. Problems we call modern and are daily newspaper fare impinged on his life. He was a Morisco who felt the cutting wind of prejudice; he was a military Chaplain in the camps of Africa; he evaluated education and urged that it be placed among Jesuit aims; he had a word to say about feminine excesses in dress and cosmetics; there was even another Eleanor—the Duchess Eleanor of Florence, quite a lively personage—who needed advice and who "wanted only one person in this world always close to her and that, Laynez." No, Laynez was never dull and Father Fichter does not make him dull.

But the renown of Laynez rests on more substantial events than these. Little or nothing is known of his early life, save high scholastic attainments at Alcalá and Paris. After attaching himself to Ignatius in 1533, he was in almost every pulpit of Italy and Sicily. Sinners and heretics melted before him. Clergy and monasteries strove for new fervor after his visits. Poor and sickly himself, whenever he had a spare moment he spent it with the poor and sickly.

But James Laynez will always be remembered for his work at the Council of Trent. With a deep knowledge of Holy Scripture, theology and patrology, Laynez went as Papal theologian and was the outstanding theologian at all its sessions. Many a Cardinal relied on Laynez as his indispensable guide during those days when the Church was slaying the Protestant heresies about Grace and the seven Sacraments. The work was gigantic. First examine Protestant writings and search early Catholic sources, then draw up formulae to be discussed at the meetings, and then speech after speech by Laynez. Amid all the differences of opinion Laynez never made an enemy, except for the implacable Melchior Cano. Ignatius Loyola must have felt a little proud as reports came to him about the success of Laynez during those intermittent sessions at Trent.

In Rome, Laynez was the counselor to Paul IV and Pius IV and influenced Church policy. When Loyola died, he was elected to head his Order and preserved the Ignatian spirit in those hectic days after Ignatius' death. Suave Diplomat and able administrator, James Laynez was responsible for much of the prominence attained by this young Order. Neither the Church nor the Society of Jesus can forget this man of great intellect whom God raised up in an hour of need.

Father Fichter has labored seriously and succeeded

well, making a use of primary sources, yet keeping a wary eye on the biographies of Laynez that have appeared in the continental languages. He has not done for Laynez what Father Brodrick, S.J. has done for Peter Canisius, but few can. To say that the author lacks the felicitous pen of Father Brodrick is hardly criticism. The format is excellent, the ordering of incidents well balanced, and Laynez manages to spring to life on the page. We have waited long for Laynez to appear in English garb; we like the cut of the cloth, and this book deserves to be in as great demand as was the Spanish champion himself.

JOSEPH E. KENNEDY

ALTERNATIVE TO SOCIALISM

PRICE MAKING IN A DEMOCRACY. By Edwin G. Nourse.
The Brookings Institution. \$3.50

INDICATIONS multiply that business executives are finally becoming aware that postwar plans for full employment and production reflect the deep desires of the masses of the American people and not merely the vapid longings of crackpot reformers. The fact is that corporation management is confronted today with a dilemma which admits of no escape. The free-enterprise system must meet the challenge of supplying 55,000,000 jobs in the postwar era and keeping the productive system at capacity levels or be pushed aside by the Federal Government. The question is, can our capitalistic system make the changes necessary to meet this challenge? The author of this book, Dr. Edwin G. Nourse, of the Brookings Institution, thinks that it can. *Price Making in a Democracy* may be regarded as the conservative, but not reactionary, answer to the great economic problem of our age.

It is a good answer, but before the average businessman can understand it, he must reject some hoary shibboleths and look the facts of modern industrial practice straight in the eye. Fortunately, Dr. Nourse is a clear and patient teacher. One by one he takes the component parts of the "American Way" and turns them inside out. He investigates "competition," "free enterprise," the "profit motive," explains what these terms meant originally when the American economy was a relatively simple affair and what they mean now in an era of huge corporations and administered prices. After showing that leading proponents of the "American Way" of economic life use these popular slogans to mean vastly different things, he suggests that the contradictions can be reconciled if we concentrate on two common objectives. These he describes as follows:

The first is that the American way must be one that produces maximum product or material well-being. The other is that it must be voluntary; that is, the individual must be free to make his own choices as to where he will live, how much he will work (and at what calling), and what kinds of goods and services he will exchange his income for.

Dr. Nourse is convinced that these essentials of a system of private enterprise can be achieved if the handful of executives who determine price policies in our highly centralized economy will aim at the democratic goal of mass consumption rather than at the aristocratic goal of restricted consumption. This will involve passing on to workers (by wage increases) and to consumers (by lower prices) a large part of corporation income which has hitherto gone to capital. Executives must realize that markets are not the work of some blind, automatic force, but are the product, among other things, of wage and price policies de-

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terminated by management. If the benefits of technological advance are passed on to workers and, more especially, to consumers, the conditions essential to mass consumption, and therefore to full production and employment, will be created and sustained.

This synopsis greatly simplifies, of course, both the author's thesis and the many problems involved in putting it into practice. But readers acquainted with Dr. Nourse's thorough and penetrating approach to modern economic questions will know that these problems are not evaded. What emerges from this study is a plan which business executives can, in good conscience, offer as an intelligent alternative to some form of State Socialism. In fact, *Price Making in a Democracy* is such an important book that there ought to be a law forbidding any businessman to indulge in post-prandial oratory until he has read it through and through.

BENJAMIN L. MASSE

DOCTOR EVICTUS

ORIGEN: HIS LIFE AT ALEXANDRIA. By René Cadiou.

Translated by John A. Southwell. B. Herder Book Co. \$3.25

FROM the time of the Ptolemies, Alexandria had been a center of learning and scientific research in the ancient world. Into this city flowed the religious, intellectual and cultural traditions of the East and the West. For a time, the early Christians kept themselves apart from this rich stream of human thought and experience, contenting themselves with an unquestioning acceptance of the words of the Gospels and the traditions of the Apostles. But as Christianity began to make converts from among the educated classes in the city, there developed a desire to seek for a fuller understanding of the doctrines already accepted by Faith.

In time this desire grew into a pressing need when the followers of the philosophic sects began to attack the Christians for their superstitious credulity. Clement, successor to Pantaenus in the catechetical school at Alexandria, and a convert from the cultured class, was convinced that philosophy had been used by God to prepare the Greeks for the revelation of the Incarnate Word. Consequently, he worked to uphold the value of philosophical studies and to show that no contradiction between Faith and reason exists; and this at a time when there was a tendency among Christians to consider such studies detrimental to the purity of Faith and morals.

This conviction of the master was transmitted to Origen, his disciple, who was much bolder in his speculation about Christian doctrine and much more thoroughgoing in his efforts to reduce religious truths to a system. His study of Pythagoreanism and Platonism is reflected in his work and furnishes the key to some of the untenable explanations of Christian doctrine which mar it. These conjectures (for this was Origen's view of his discussion of open questions) were exaggerated by imprudent pupils till they took on the character of dogmatic truth. Exasperated by these errors and this boldness, opponents laid the blame for them at Origen's door. He was forced to resign from the post of the head of Christian educational effort in Alexandria, a position he had held with much honor to himself and glory to the Church.

Origen's relentless opposition to the heterodox Gnosticism and Marcionism helped to throw light on the relation between growth in knowledge and union with God and on the relation which exists between God's Providence and man's free will. In his effort to arrive at a fuller understanding of Sacred Scriptures, this great teacher stressed the importance of the spiritual or mystical interpretation of the inspired text, which he felt was not only useful for the richer development of the life of the soul but also necessary, in passages in which the literal sense is obscure. Though he never denied the importance of the literal sense, his emphasis upon the spiritual sense led his followers to neglect the historical facts related in the sacred text.

Despite his failings, Origen remains one of the greatest of Christian teachers and one who influenced all succeeding ages. M. Cadiou's study, which is written with sympathy and understanding, satisfactorily portrays the intellectual and religious background of the last few years of the second century and of the opening decades of the third. It is regrettable that the references to sources are so scanty.

FRANCIS J. FALLON

MR. ROOSEVELT. *By Compton Mackenzie.* E. P. Dutton and Co. \$3.75

THIS is not an outright political tract, such as Frank Kingdon's *That Man In The White House*, but it serves the same purpose. It is ostensibly the wholehearted tribute of an English Catholic man of letters to one who, he believes, has a "much clearer grasp of the world as a whole than any other statesman now in power." The book was written primarily for British readers "who ought to know the kind of marble from which the statue of the President is still in process of being carved." It is biographical only in a limited sense—first, because it is based on rather meager material and frequently substitutes rhetoric for research; and secondly because, in a frantic and unsuccessful desire to avoid indiscreet controversy in an election year, the author refrains from discussing Mr. Roosevelt's actions after 1932.

Mr. Mackenzie is of the opinion that consistency is the most remarkable quality of the President's life as a whole. He writes:

It is not so much consistency of opinion that I mean, as consistency of character. No man of mark should be expected to display a steady consistency of opinion, for that would imply a deficiency of imagination; but we have a right to demand that a man of mark should not suggest a personal irresponsibility or expediency when he changes his mind. Mr. Lloyd George's Irish policy, for instance, was a repudiation of what a student of his career was compelled to believe was his own fundamental creed. No such betrayal of his essential self is discernible in Mr. Roosevelt's statesmanship.

The Fourth Term is never mentioned. But the concluding chapter might well have been written by Charlie Michaelson's successor.

JOHN J. O'CONNOR

THE WAY OUR PEOPLE LIVED. *By W. E. Woodward.* E. P. Dutton and Co. \$3.95

THIS intimate American history, as the dust-cover calls it, might be a useful source book for the sociology student who wishes to know something of the domestic manners of earlier Americans. But the inevitable conclusion will be that the latter were hardly to the manner born.

Only a Hogarth could do justice to this America of the eighteenth century with its enormous meals, its gargantuan drinking parties and its blatant vulgarity. The "spacious" nineteenth is scarcely less crude in Mr. Woodward's very detailed pages. Granted that his intention has been "to tell of the growth of the American nation in terms of everyday life," he has given us a necessarily one-sided view. To this reader, the late Constance Rourke seems to be a truer historian because she shows that there were "roots of American culture" pushing their way up through the lives our people lived.

ALICE K. McLARNEY

VITALIZING LIBERAL EDUCATION. *By Algo D. Henderson.* Harper and Bros. \$2.50

WITHIN the last few months there has been a healthy abundance of books on Liberal Education. A number of these have been of real significance, either restating the inherent values of the Liberal-Arts program and the necessity of its continuance with necessary adaptations, or else giving new and thoughtful discussions of its weaknesses and strong points for contemporary society. Unfortunately this latest study of the Liberal-Arts program is not of the caliber of these other significant works. Algo D. Henderson, President of Antioch College, though giving many worthwhile ideas, presents nothing

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The informational value of the work is enhanced by the clearness of the exposition. Thus the reader of it will derive pleasure, instruction, and edification. To see the hand of God in a work of reform is always a pleasure. To read the results of a master historian's investigations is instructive. To see a life wholly devoted to the service of God, overcoming difficulties, and establishing a permanent work, is a stimulus to zeal.

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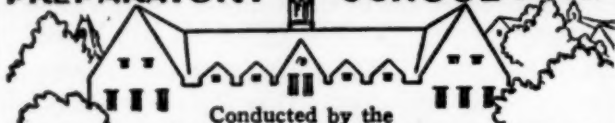
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new, nor does he show a penetrating analysis of present-day problems in education and their relation to the Liberal Arts.

Starting with the fundamental assumption that Society is the end of all education, he pays lip service to the dual end of education—individual and social—but contradicts on one page what he affirms on another. He applies John Dewey's philosophy to the college level; blandly rejecting all absolutes, dismissing all Christian Revelation and any "future life goals," he dogmatizes that the experimental method is the sole salvation for reaching the good life of a better society. Darwin, Marx and Freud are his prophets. Tolerance seems to be his only creed.

The author rightly insists on the key position of the teacher in any educational program; he stresses the obvious necessity of making students aware of contemporary social problems, and proposes many excellent improvements for educational betterment; but to sift them out from the false principles and wrong applications is hardly worth the effort. To vitalize Liberal Education according to Mr. Henderson's plan would be to destroy not only Liberal Education, but the true notion of the value of the individual and of society.

E. J. FARREN

D-DAY. By John Gunther. Harper and Bros. \$3
GUNTHER, the good reporter and facile writer, with his sense of the round picture, presents an interesting book in *D-Day*. It will appeal to the general reader, to anyone interested in knowing how a newsman sees the war; in talking to the greats who run it; and in meeting Axis diplomats at state receptions in neutral Balkan capitals, where Gunther, visiting later, found it a weird experience. He flew home after ten weeks of adventures over the Air Transport Command's African route.

Some neat summary portraits of Eisenhower, Alexander and Montgomery add to the book. Gunther also dashes off a few ideas, among them: lend-lease is effective; and the United States must take part in the peace.

JOSEPH HUTTLINGER

WHAT BECAME OF ANNA BOLTON? By Louis Bromfield. Harper and Bros. \$2.50

MR. BROMFIELD has written several second-rate novels in the last few years, but *What Became of Anna Bolton?* has fallen far below the worst. The work is of complete unimportance, the characterizations are bad and the material is old and reshaped.

Who was Anna Bolton? She was originally Anna Scandlon, daughter of a charwoman, who married her first husband for love and her second for his immense wealth. The latter marriage lasted three years and then death released Anna; she gathered up her money and ambitions and withdrew to Europe. Anna became the gaudiest woman on the Continent; she traveled from capital to capital dissipating her life in that peculiarly corrupt world that existed just before this war. "What became of Anna Bolton?" She developed into a "so-called" internationalist who remained in France after the German occupation; here she cared for the refugees, mothered a homeless baby and carried on several other humane services.

Anna Bolton never exists, and the reader has the feeling that he has just finished a book about nobody. Mr. Bromfield seems to have lost the touch that created *Mrs. Parkinson*.

MARY E. HICKEY

JOSEPH E. KENNEDY, completing his theological studies at Woodstock College, has an M.A. in history.

FRANCIS J. FALLON, likewise pursuing theology at Woodstock, has done special work in patristics.

JOHN J. O'CONNOR, lately dean of the department of history at St. John's College, Brooklyn, is at present doing war work in Washington.

MUSIC

THE word experimental is being tossed around a bit these days, and there is a tendency to confuse it with the word amateur.

Bernard Wagenaar has completed what he calls an experimental operatic comedy, *Pieces of Eight*. The text is by Edward Eager, and it was recently mounted on the Brander Matthews stage at Columbia University for six performances. It is not opera in that sense of the word; but the story is excellent operetta material, and in our high schools it should be a great success. Mr. Wagenaar is one of the gifted composers in America today, and he has been many times successful in instrumental forms. His part writing for trio, and the vocal settings of Mr. Eager's clever rhymes, were unusual and tricky. He knows how to write and score for orchestra; but none of it held the attention of an adult audience for long, and it should have, as an excellent singing cast was assembled for the occasion.

Looking back at a few of the outstanding personalities of this past season at the Metropolitan Opera, one recalls a big surprise. This was Emery Darcy as Parsifal. Those who saw the one performance that was granted him (this was because Lauritz Melchior was appearing on the Frank Sinatra radio hour) will not forget the thrilling experience of seeing a young, new Parsifal. May he have more opportunities in the near future and again prove that an American artist can also sing Wagner.

The new Pelléas was Marcel Singher, the French baritone. His voice is not a great one, but his interpretations and poise are an outstanding feature of his art. He is so poised that he makes one feel that he has so much more to give than he actually does give, a quality possessed by only a few of the great artists.

In this column, I have previously written about Emil Cooper, the Russian conductor. With the help of Singher and Bidu Sayou, he made an inspired presentation out of a badly battered *Pelléas* of past seasons. One of the opera directors remarked at Cooper's debut at the Metropolitan this year: "I have seen *Pelléas* and *Mélisande* all over the world, but I have never heard it until Emil Cooper conducted it tonight."

A last-minute call for a Salome was sounded. For some reason Lily Djaniet was not to appear and no one else in the company was prepared to sing the role. Ella Flesch was thought of, sought out, and given a contract. She is an experienced artist, having a background of many performances in European theatres. Her debut as Salome was not exciting; neither was her dancing and, at the following performance, Miss Djaniet returned to her role. Ella Flesch is a valuable addition to the company because she knows many roles that she can sing at a moment's notice.

At Town Hall, the song recital of Marcel Singher must be mentioned. It was a leading event in the season's music; but whoever advised him to sing German songs did him a grave injustice; this is obviously not his field.

I was little impressed with the recital of the mezzo-soprano, Jennie Tourel; but for good solid singing and a fine art to go with it, the American mezzo, Janet Bush, gave her audience a most satisfying and truly enjoyable concert.

The Ballet Theatre has just closed its season, and must be mentioned for its new ballet, *Fancy Free*, a short episode in the lives of three sailors on shore leave. It would be hard to find room for improvement in Jerome Robbins' highly entertaining work.

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CAREER ANGEL. Once more, I darkly suspect, that
fatal group of "idea men" who haunt the offices of the-
atrical producers to "edit" plays, have put in some dead-
ly work. This time it is in connection with *Career Angel*,
the Reverend Gerard M. Murray's play at the National
Theatre.

Originally produced last year by the Blackfriars Guild,
it was an engaging first theatrical effort, full of heart
and charm. Now, put on by Andrew Billings and Joseph
Dicks "in association with David Shay," the program
tells us, it has lost much of its original quality—how
much only the author knows. But I feel very sure that
the efforts of Mrs. Roosevelt's guardian angel, and the
introduction of the Nazi spies, were not in Father Mur-
ray's original manuscript, and were never added to the
text by him.

Even after the wreckers have done their worst, there
is enough charm left in *Career Angel* to interest intel-
ligent spectators. The acting of Whitford Kane is in
itself almost enough to save the play, and there are
passages of dignity and beauty in the script which show
how good it must have been when it left its author's
hands.

Here is a brief outline of Father Murray's original
story.

A Catholic Orphans' home on the Georgian coast is
on the verge of closing for lack of funds. Brother
Seraphim (Whitford Kane) and his guardian angel set
out, at the angel's suggestion, to save it. In the end they
succeed, thanks to the discovery of some valuable his-
toric letters, and with an accompaniment of comedy no
doubt very good in the original but now showing the
smears of new and unskilful hands, which have intro-
duced a Nazi spy and other details that clog and con-
fuse the action.

In those surviving scenes from the original text, in
which Brother Seraphim is unable to convince his as-
sociates of his sanity, or of the assistance of his guardian
angel, seen only by him and the audience, the play has
moments of drama, dignity and beauty which are highly
impressive. Glenn Anders, as Brother Seraphim's guardi-
an angel and first aid in the work of saving the school,
is misled, I suspect, by some of the added text and "lets
himself go" a bit too much; but he, too, however, has
his moments of conviction and fine acting.

Donald Foster is a sincere and dignified Brother Greg-
ory, principal of the school, and Ronald Telfer makes
plausible a much less engaging type of Brother. Then,
owing, I am sure, to the new collaborators, the Nazi in-
fluence enters the situation and is convincing to the
degree that it muddles up most of the rest of the play,
and is lamentably responsible for its objectionable fea-
tures.

In the end, the historic letters, of which the sale will
save the school, turn up again, Brother Seraphim re-
turns from the asylum where he has briefly languished,
and all ends happily. But by this time the audience is
annoyed and bored by the Nazi confusion and the added
bad jokes, and the charm of the earlier scenes is for-
gotten.

There are a few bright lads and clever actors among
the students, including Tony Miller, Robert Ramsen and
Charles Nevil. And, of course, as this play deals with
a school and orphanage for boys as its entire setting,
and as the Brothers are the instructors, there isn't a
woman in its cast—a lack the audience accepts with
cheerful resignation.

I predicted last Spring, and now predict again, that
Father Murray will yet write and produce a fine and suc-
cessful play. He will also have learned by this experience
to keep it out of the hands of ambitious amateurs whose
"changes" are fatal.

ELIZABETH JORDAN

FILMS

TWO GIRLS AND A SAILOR. As in many musicals, the plot that holds this one together is as unsubstantial as a cobweb; however, since a fascinating display of talent parades across the screen for a couple of hours, the flimsy underpinnings never mar the picture's entertainment qualities. To dispose of this unimportant angle first, two sisters, played by June Allyson and Gloria DeHaven, fall in love with Van Johnson, a sailor who, incognito, is a millionaire and assists them in converting a warehouse into a canteen. Of course, the romantic threads are happily untangled and the other girl gets a soldier. That old-time favorite, Jimmy Durante, is right up front in the film's attractions, singing and keeping the comedy whirling along at a giddy pace. For contrast, there is the beautiful performance of José Iturbi at the piano; Gracie Allen is priceless in her *Concerto for Index Finger*; Lena Horne sings a number with her own special charm; and Virginia O'Brien contributes a poker-face act. These are some of the specialty highlights of the musical, for there are more attractions than I have space to discuss. A night-club and canteen background offer opportunities to work these features in and to dot the whole generously with music by Harry James' and Xavier Cugat's orchestras. Here is a gay, fast-moving bit for the whole family. (MGM)

MAKE YOUR OWN BED. Now and then Hollywood produces something that constitutes an out-and-out insult to the intelligence of even an audience of morons. This is such a screen misadventure. Using the help shortage as a springboard, the dull affair launches off into bedroom farce and slapstick of the most inane variety. Jack Carson blunders and falls all over the place in the role of a detective who is lured into posing as a servant by Alan Hale's pretenses that his life is threatened by a band of spies. Jane Wyman, Irene Manning and George Tobias add their bit to the foolish goings-on, but it is a thankless job for everyone. Shop-worn, double-edged gags and situations are continually dragged out for an airing, adding to the unattractiveness of the shoddy mess. As entertainment the whole thing is sadly inept, and it merits an *objectionable* rating because of suggestiveness. (Warner Brothers)

GOYESCAS. Cinemagoers with a bent for foreign films may be interested in the first important production that has come from Spain in a long time. Using the music from Enrique Granado's opera of the same name, the story goes back for its setting and tells about the feud between a countess and a peasant singer who look alike, sing alike and love the same man. Many complications, including word-battles and sword-play, develop before a final session in jail makes them friends. Imperio Argentina handles the dual role with great animation and ability. Spectacular ensembles encourage welcome musical and dance interludes. To add to its artistic value, shots of Goya's famous paintings have been introduced into the pattern of the picture. *Adults* who do not understand Spanish will find the story easy to follow and the subtitles helpful. (RKO)

YELLOW ROSE OF TEXAS. Mixing up a horse-opera plot with events on a show-boat may sound like a strange brew, but that is just what this concoction offers. Roy Rogers, of Western minstrel fame, plays the part of an insurance investigator who takes a job as entertainer on the showboat *Yellow Rose of Texas*, to uncover the villains in an old express-company robbery. The unusual setting of the story keeps Trigger, Roger's interesting horse, off the screen too much of the time. Any members of the family who thrill over Westerns will find this mediocre. (Republic) MARY SHERIDAN

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PARADE

AS it passed by, current history of the week churned up situations of an extraordinary and in some instances of a disconcerting nature. . . . Not a few of the situations were traceable to wool-gathering minds. . . . In Illinois, a five-and-ten-store clerk took off her hundred-dollar ruby ring to let a customer try it on. Receiving it back, the clerk, engaging in conversation with the customer, laid it inadvertently in a tray of forty-nine-cent rings. From another clerk, a discerning shopper bought the hundred-dollar ruby ring for forty-nine cents. . . . A Brooklyn burglar, on the lookout for valuables, forced an entrance into a house, spied an alarm clock. As he walked away from the house with the clock, the alarm began ringing, arousing the suspicions of a passing policeman. He was led to a nearby jail cell. . . . In Memphis, a citizen, smoking a cigarette, boarded a street-car, placed the burning cigarette in the fare tray, hurled the seven-cent fare, which he held in the other hand, out the door.

Loyalty caused unusual newspaper advertisements to appear in Pittsburgh. . . . When her employers were unsuccessful in securing someone to take her place, a Pittsburgh housemaid, about to be married, inserted at her own expense advertisements in all the papers for a maid to succeed her. . . . Patriotism was responsible for another somewhat uncommon incident. . . . A purse containing \$300 was lost by a Hollywood actress. The finder of the purse extracted \$18.75 for the purchase of a war bond, returned the balance of the money and the purse to the actress. . . . In Illinois, an annoying type of animal behaviorism brought forth a new kind of industrial employment. A citizen was hired by a flour mill to throw rocks at wild ducks for eight hours each work-day. The mill's intake pipe was sucking ducks into the plant's interior where the sucked-in ducks were interfering with orderly manufacturing processes. The rock-throwing employee was to develop in the ducks a distaste for the vicinity of the intake pipe. . . . Geographical location imparted a strange twist to another situation. . . . A New Jersey home is technically in Fort Lee, N. J., but the bedroom is in the community of Englewood, beyond the Fort Lee boundary line. The lady of the house, desiring to institute court action against a Fort Lee man who allegedly swore at her daughter, entered suit in Fort Lee. The Fort Lee court, ruling that the housewife's bedroom is in Englewood and that one lives where one sleeps, decreed the case could not be heard in Fort Lee.

The attitude toward marriage continued moving from bad to worse. . . . Unearthed in Louisiana was another young woman with numerous husbands in the armed services. When caught, she already had three husbands and was preparing to marry a fourth. . . . In Connecticut, a sixty-year-old resident brought an alienation-of-affections suit against an eighty-year-old neighbor. . . . A Chicago wife, with a divorce suit pending, revealed that six women have been phoning her inquiring when the divorce will become effective. . . . Another Illinois woman sought the divorce court because her husband was negligent in taking care of her Irish setter. She told the court she likes the dog more than she likes her husband. . . . Not so many years ago, only the gravest reasons were considered as legal justification for divorce. . . . Now, a husband's carelessness about a dog is sufficient grounds for breaking up a marriage. . . . One of the time-honored arguments against divorce is that if marriage can be sundered for even the gravest reason, sooner or later it will be broken for any old reason. . . . History proves this argument is sound.

JOHN A. TOOMEY

CORRESPONDENCE

MILK IN THE SEWERS

EDITOR: "Milk in the Sewers" was the title of an editorial in the *Detroit Free Press* of May 27, coinciding in date with Father Gardiner's article in *AMERICA*, *Allies' Challenge: Health in Europe*. Your collaborator, alluding to the food-blockade, remarked that the milk we store up for postwar relief will not help children already in extreme necessity: "They need it in their wretched little bodies now." Meanwhile, in the arsenal of democracy, the sewers run with it. "We confess we know very little of the milk muddle . . ." writes the editorialist, "but this we do know: the pouring of life-sustaining milk down the sewers is a criminal waste, no matter what the alleged reason." So in the judgment of many Americans is the indiscriminate food-blockade.

Public expression in the past has not at all sufficed to deliver the protest of the Christian conscience on this subject. Militarily it is convenient not to be bothered with a project, however sound, however conditional, to mitigate the blockade: no other explanation of the impervious position of the Western Powers is quite convincing.

Americans cannot shift the responsibility abroad. In the spring of 1941, Colonel Donovan spoke with brutal frankness to the French Ambassador at Ankara: "The American people are prepared to starve every Frenchman if that's necessary to defeat Hitler." (Demaree Bess, "Our Frontier on the Danube," *Saturday Evening Post*, May 24, 1941, p. 118.) For the American people, Colonel Donovan had no competence to speak; but he was the President's personal envoy. In the absence of our equally forcible repudiation, we run some risk of moral complicity in a policy, well sustained, of letting human beings starve.

Ann Arbor, Mich.

EDGAR R. SMOTHERS

SACRED HEART BROADCASTS

EDITOR: I wish to express my appreciation of William A. Donaghy's excellent contribution to your May 20 issue. *Radio's Miracle Program* was an accurate appraisal of the work and objectives of the Voice of the Apostleship of Prayer. For two and a half years we have made an intensive effort to promote devotion to the Sacred Heart on the vast scale which radio broadcasting makes possible. The response has been magnificent both from Catholics and non-Catholics among our audience alike.

By way of completing the record, let me say that the Sacred Heart Program is broadcast daily in Puerto Rico. A group of zealous Catholic women invited us to resume our broadcast there after the war had forced us to discontinue our transcription service two years ago.

The Chairman for this laywomen's group writes as follows:

I am glad the *Catholic Digest* published the article on Puerto Rico in its April issue. We need a helping hand from Catholics in the United States, who must not forget that we are full American citizens by an Act of Congress in 1917, and spiritual charity begins at home. Spiritual conditions here are disastrous, and ninety per cent of the difficulty is caused by American Protestant missionaries who come to "evangelize" Christians with a Catholic tradition long antedating the *Mayflower*. We are starting the English Sacred Heart Program immediately and feel that it will have a wide acceptance here. If you

could furnish us with a Spanish version, we would be able to secure an excellent listening audience for you. These broadcasts meet a crying religious need of our people.

This zealous lay apostle states the case of Catholic broadcasting for both Americas in very clear terms. Our experience in the past few years shows that Protestants are sparing no effort to "Bring Christ to South America" (sic) by means of radio. They throw us a challenge which should be accepted, and that, immediately.

REVEREND EUGENE P. MURPHY, S.J.
National Director,

St. Louis, Mo. The Sacred Heart Program

EDITOR: I was immensely gratified at word of a good reaction to the article on the Sacred Heart Broadcast, and to hear of the many inquiries concerning stations in and around New York that carry the programs. The enclosed list will, I hope, furnish the information your inquirers need.

WINS—New York City
WMCA—New York City
WABY—Albany, N. Y.
WKIP—Poughkeepsie, N. Y.
WTRY—Troy, N. Y.
WIBX—Utica, N. Y.
WICC—Bridgeport, Conn.
WTHT—Hartford, Conn.
WSRR—Stamford, Conn.
WIBG—Philadelphia, Pa.
WDAS—Philadelphia, Pa.

Should any of your readers inquire about stations in other parts of the country, I would suggest that they write to the Radio League of the Sacred Heart, St. Louis University, headquarters of the program, for further information.

Auriclesville, N. Y. REV. WILLIAM A. DONAGHY, S.J.

PALMS FOR PARADE

EDITOR: Although the letters of comment on current-topic articles usually rate space in Correspondence, may I please state that I, for one, thoroughly enjoy your John A. Toomey's exceedingly clever *Parade*!

Orchard Park, N. Y.

RITA M. PAULEY

COMMANDMENTS IN CLASSROOMS

EDITOR: Whatever the reason may be, we have practically made it impossible for most of our children to receive an education that includes the knowledge and love of God and defines our duties to God—the Supreme Lawgiver. And this in spite of the fact that the foundations and traditions of our beloved country are religious.

As a beginning, the least we can do in an effort to make our future citizens "God-conscious" is to have a framed copy of the Ten Commandments placed in the classrooms of our country's schools.

Winthrop, Mass.

JOSEPH P. HIGGINBOTHAM

[Nobody could reasonably object to having the Ten Commandments hung in the classrooms. In addition, however, to certain legal problems, a practical difficulty suggests itself: the Catholic numbering of the Commandments differs from that used by the Protestants. Edit. Note.]

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THE WORD

EVERY once in a while the Gospels startle us into a
wry smile. The illustrations and examples are so aptly
modern. Anyone who has ever attempted to induce a
friend to attend a week-end Retreat, a series of lectures
on some serious topic or a worth-while study club, will
nod his head as the priest reads: "And they all with
one accord began to excuse themselves."

"The Master of the house was angry" (Luke 14:16-24)
as is the master of any house when guests send silly
excuses for their failure to attend a carefully prepared
banquet. Since this Gospel occurs in the Mass of the
Sunday that follows the Feast of the Body of Christ,
the Church undoubtedly wishes us to apply it to the
great banquet that God spreads for us in the Com-
munion of every Mass.

When Christ first promised this banquet, "many of
His disciples walked no more with Him." "This is a hard
saying and who shall bear it?" When Christ at the Last
Supper prepared the banquet and offered it for the first
time, there was a traitor present, and it may be that
one of the very first twelve to partake of the Body
and Blood of Christ partook sacrilegiously. One of the
most slashing things that Paul the Apostle ever wrote
was his condemnation of some Corinthians who treated
disrespectfully the banquet of the Body and Blood of
Christ.

It is something we simply cannot explain, this dis-
respect toward and neglect of the Body and Blood of
Christ. The Almighty could offer no greater gift to hu-
man beings. If there were but one spot in the world,
where once in our lifetime we could partake of the Body
and Blood of Christ, we would scrape and save for half a
lifetime to travel to that spot, and for the rest of our
lives we would cherish the memory of that one day.
Yet day by day, in the Holy Sacrifice of the Mass, God
spreads the banquet table and broadcasts His invita-
tion. "Bring in here," He says to the servants, "the poor
and the crippled and the blind and the lame. . . . Go out
into the highways and hedges and make them come so
that my house may be filled." And yet they come not.

No wonder the Master of the House is angry. Must
He not be angrier still when He looks upon the millions
who actually do fill His house Sunday after Sunday, and
still ignore the invitation spoken by the priest in the
name of Christ: "Take you and eat, all of you." They
are cutting themselves off from sharing in the full fruits
of the Holy Sacrifice: "that as many as partake at this
altar of the most Sacred Body and Blood of Thy Divine
Son may be filled with every heavenly blessing and
grace." What does the Master think of these millions
whose offering of the Holy Sacrifice is so often incom-
plete?

It may be too late to change the minds and change
the habits of many who have grown up in this tradi-
tion of indifference to the Body of Christ, in this false
separation of Mass and Communion; but mothers and
fathers and teachers should drill into their children that
the normal, complete offering of the Holy Sacrifice of
the Mass means two things: the offering to God of
Christ and ourselves, and the receiving of the Body and
Blood of Christ from the hands of God.

Mothers and fathers, let your children see you ap-
proach God's banquet table from the very first Sunday
they go with you to church, and from your obvious joy
in receiving, let there grow in them an eagerness for
the day when they too may receive Christ. Let them
see in you and in your home the unity, the peace, the
Christliness that should be the fruit of your every Com-
munion. When you plan your parties and their parties,
never give your children reason to think that in your
mind a late dance or an early-morning snack is more
important than the Body and Blood of Christ. J. P. D.

THE AMERICA BOOK-LOG FOR MAY

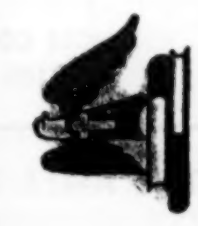
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[illegible]

Note that under the new Book-Log system, the "totals" column is not necessarily graduated. A book mentioned only seventeen times may rate higher than one named nineteen, because of a higher proportion of firsts.

Blessed Are the Meek jumps from fifth to first this month. Archbishop Spellman's *The Risen Soldier* is a newcomer among the best ten, as is Houselander's *The Reed of God*.



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